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THE ETERNAL WISDOM:

A THEOSOPHICAL TREASURY

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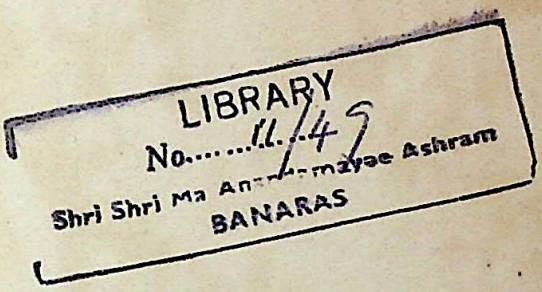

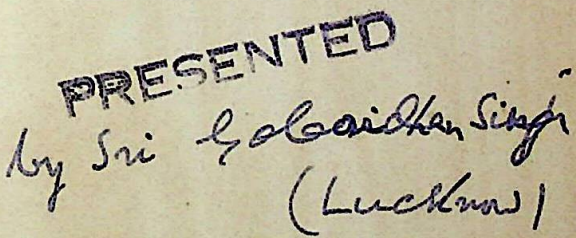

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THE ETERNAL WISDOM:

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—1938—

The Theosophical Publishing House

Adyar, Madras, India

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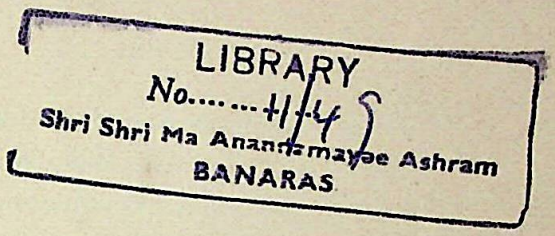

FOREWORD

EACH of us reacts so differently to external stimuli of whatever nature that it would be hazardous indeed for me to forecast public reaction to this book.

But for my own part it has two very distinct values. First, the quotations of the kind published set me thinking for myself. A well-pointed idea always knocks at the door of my consciousness with such insistence and in such a way as to awaken a train of thought carrying me either beyond the actual implications of the idea itself, or in some other direction altogether. The value of reading other people's thoughts lies less in adding them to our already existing thought-collection, and far more in their setting our own individual uniqueness to work on its own lines. Let there be furniture in my house, but let it as far as possible be my own, even though some of it may bear resemblance to somebody else's.

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furniture. As I have read the wealth of quotations in THE ETERNAL WISDOM my own consciousness has been set vibrating in new ways altogether, so that each quotation has evoked in me a definite stimulation along my own lines of growth. My life becomes richer and more fascinating because a large number of one-pointed ideas have aroused in me either a train of thought along the lines of the idea, or some entirely different thought process which might not have been born but for the quotation.

The second value lies in a quickened link between myself and a large number of books dealing with the meaning and purpose of life. Some of the books from which quotations have been drawn may fail to arouse my interest. But to many of them I shall draw near because of the quotation-link. And in this way will my life also become enriched.

I shall keep this book by my side, just as I so keep other works of reference. And I shall use it both to vitalize my own independent thinking, and also to follow the lines of thought of those who are expert in the Science of Living.

Thus, for the thinker who wants to think for himself, for the student who wishes to contact

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great lines of thought on fundamental subjects, for the individual who now and then wants the service of a vibrant thought for a leisure moment or for meditation and mental recreation, THE ETERNAL WISDOM will be really useful.

Out of my own practical experience I unreservedly commend it.

GEORGE S. ARUNDALE

Adyar,
November 1937.

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PRESENTED

A

ABSOLUTE

Of the Absolute, the Infinite, the All-embracing, we can at our present stage know nothing, except that IT IS; we can say nothing that is not a limitation, and therefore inaccurate. T. T.

ACTION

Action is the outer sign of the invisible thought and desire, and in its very accomplishment gives birth to a fresh thought and desire. The three form a circle, perpetually retraced. S. K.

Action is only the manifestation of that which is within, and where the thought is pure, where the speech is true and right, there the action must inevitably be noble. O. C.

When a soul is at a very low stage of evolution there is many an action that is right for it, because it carries it a step onwards, that becomes wrong for it after that step has been taken. Lifting forces are right, down-dragging forces are wrong. S. P. L.

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There is no excuse for doing an action which you have thought of as wrong. Those actions only are inevitable which are done without thinking, where the thought belongs to the past, and the action to the present. D.

Realize . . . that what you have to study is your motive more than your action. Make your actions as wise as you can; use your best thought and your best endeavour to judge what is right before you do it; but know . . . that the eyes that scrutinize not the outer face but the heart of man, judge by a better judgment than the judgment of the world. I.

If, trying to do more than you can do perfectly, you grasp at a number of things that you have not time to finish, then you are going beyond right action. B. G. H.

Be true in action; never pretend to be other than you are, for all pretence is a hindrance to the pure light of truth, which should shine through you as sunlight shines through clear glass. A. F. M.

ADEPTS

An Adept is an all-round man, a man whose devotion and love and sympathy and compassion are perfect, while at the same time His intellect is something far grander than we can as yet realize, and His spirituality is wonderful and divine. He stands out

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above and beyond all men whom we know, because of the fact that He is fully developed. M. P.

The man who has become an Adept has fulfilled the divine will so far as this chain of worlds is concerned. He has reached, even already at the midmost point of the aeon of evolution, the stage prescribed for man's attainment at the end of it. Therefore he is at liberty to spend the remainder of the time either in helping his fellow men or in even more splendid work in connection with other and higher evolutions. T. T.

As the world is at present divided, one great Adept may be said to be in charge of Europe, and another looks after India; and in the same way the whole world is parcelled out. The parishes do not follow our geographical or political boundaries, but within His territory the Adept has all the different grades and forms of evolution to regard—not only our own, but also the great kingdom of the angels, of the various classes of nature-spirits, the animals, vegetables and minerals beneath us, the kingdoms of the elemental essence, and many others of which so far nothing has been heard of by mankind; so there is a vast amount of work to be accomplished. M. P.

ALCHEMY

There is but one subject in Alchemy, which is to transmute gross metals into pure gold . . . the Occultist

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Alchemist, spurning the gold of the earth, gives all his attention to and directs his efforts only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended, is one. K. T.

AMBITION

Kill out ambition . . . Work as those work who are ambitious . . . Ambition is the first curse, the great tempter of the man who is rising above his fellows. It is the simplest form of looking for reward . . . It is easy to say, "I will not be ambitious"; it is not so easy to say, "When the Master reads my heart, He will find it clean utterly." L. P.

ANCIENT WISDOM

What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance. I. U. ii.

Theosophy does not for a moment declare that for the first time this Ancient Wisdom has now been revealed to men. The Wisdom was before all beginnings and will live after all ends have been attained. F. F.

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ANGELS

Great Angels are acting as channels, as reflectors, as specializers of divine power—they are in fact doing at cosmic levels and for a solar system what, if we are wise enough to use our privileges, we ourselves may do on a microscopical scale in our own little circle.

H. S. T.

In the ordinary events of our physical life the Angel very rarely interferes—indeed, he is so fully occupied with the far grander work of his own plane that he is probably scarcely conscious of this; though it may occasionally happen that he becomes aware of some human sorrow or difficulty which excites his pity and moves him to endeavour to help in some way.

I. H.

ANGER

It is a fact known to scientists that anger definitely produces poison, even down into the physical body itself.

G. B.

That which once was anger has to become, by purification, protection for the weak, impersonal opposition to strong evil-doing, perfect justice to all.

O. C.

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ANIMALS

In our dealings with animals, we have to remember that while they give us their strength, yet our first duty is to see that they develop in such ways as hasten their individualization. F. P. T.

In these days, we train the intelligence of horses to take pride in speed, that of dogs to develop their cunning in hunting, that of cats to be "good mousers". All this is utterly wrong, for the animals are brought into touch with man to have their savage instincts weaned out of them, and to have the higher human attributes developed in them. F. P. T.

Each action of man, which utilizes the mere cunning of the animal to gratify man's desires, is so much injury done to the evolving animal life. We have yet to learn that, while our superior intelligence and control of nature's forces give us a control of the animal kingdom, yet that control has to be exercised for the benefit of the animal kingdom, and not for ourselves. F. P. T.

APPRECIATION

Understanding and appreciation are inseparable adjuncts of knowledge. G. B.

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How rarely is attention paid to the development of a faculty of appreciation which might in after years give great peace and happiness to its possessor. G. B.

We must learn to tolerate, to understand, and later on to appreciate, the ways of living of others. G. B.

ARCHETYPE

The "Ideal Forms" . . . are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the Divine Mind, prior to "creation" or becoming. S. D. i.

ARCHITECT

The universal symbol, the *Point within the Circle*, was not yet the Architect, but the Cause of that Architect. S. D. i.

In the Kabalah, worlds are compared to sparks which fly from under the hammer of the great Architect—*Law*, the Law which rules all the smaller Creators. S. D. i.

ART

Art is the highest religion that humanity has. R. D.

The religious spirit must come again into the world before art will be great. R. D.

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Art as we know it is a shadow of Life's reality. Modernism in Art is simplicity, directness, and efficiency. R. D.

Many of the newer forms of art, such as the futurist and cubist pictures—things which are like nothing in heaven or earth, but may symbolize something at higher levels—are at present in a transition stage ; it is half done work. T. P. O.

The only true art is that which belongs to all time. R. D.

There is only one beauty and one art, and through art will come into the world real culture and refinement. R. D.

In the selection of the simple necessaries of every-day life, we should consider always the question of harmony, suitability and grace. In that sense and to that extent we must all strive to become artistic ; we must develop within ourselves that power of appreciation and comprehension which is the grandest feature of the artist's character. M.

ARTIST

Artists are interpreters of the Divine. R. D.

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Every individual has in him the spirit of the artist.
R. D.

The artist becomes a high priest of humanity to teach men the new lesson of reacting to life with their intuitions and so create for themselves an outer world of harmony and beauty and an inner world of deathlessness and Divinity. L. M. L.

As the scientist sees the divine thought in nature, and the devotee worships the loving heart, so does the true artist respond to the skilled hand; he worships the beauty of nature without reserve. 7 R.

The great artist must be a man whose lower mind is sensitive to the impressions that can be impressed on it by his higher or spiritual consciousness, and his best works would be produced in those so-called moments of "inspiration," when this transfer of consciousness is going on. O. D. L. iii.

It is indeed a question whether many men of artistic temperament are not, on the whole, doing far more harm than good; but the artist of the future will learn the necessity and the value of perfect equipoise, and so will produce the good without the harm; and it is at this that we must aim. M.

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ASTRAL BODY

The astral body is the vehicle of man's kâmic consciousness, the seat of all animal passions and desires, the centre of the senses, where all sensations arise. M. B.

A well-formed astral body means that a man has reached a fairly high level of intellectual culture or of spiritual growth, so that the appearance of the astral body is significant of the progress made by its owner; by the definiteness of its outline, the luminosity of its materials, and the perfection of its organization, one may judge of the state of evolution reached by the Ego using it. M. B.

At the death of the physical body the astral consciousness is alarmed. It realizes that its existence as a separate mass is threatened, and it takes instinctive steps to defend itself and to maintain its position as long as possible. The matter of the astral body is far more fluidic than that of the physical, and this consciousness seizes upon its particles and disposes them so as to resist encroachment. It puts the grossest and densest upon the outside as a kind of shell, and arranges the others in concentric layers, so that the body as a whole may become as resistant to friction as its constitution permits, and may therefore retain its shape as long as possible. T. T.

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It is this (rearrangement) which limits the consciousness for the time to the lowest sub-plane. But the dead man is in no way bound to submit himself without resistance to this rearrangement; just as during earth-life he can conquer the wild surgings of desire by a determined effort of the will, so after death also he is master of his own vehicle, if he will only exert his power. I. H.

No man habitually images himself as decrepit, infirm, bowed or wrinkled; and so, although immediately after death his astral body may accurately reproduce all these characteristics, the unconscious influence of his own thoughts of himself slowly brings back to him something of the appearance of the prime of life. M. V. I.

Try to feel your astral body swept clean of all those petty desires and emotions which are so troublesome, and determine what emotions you, the Divine Self, are going to allow in that emotion body of yours. G. E.

ASTRAL PLANE

The dimensions of the astral world are considerable, and we are able to determine them with some approach to accuracy from the fact that our astral world touches that of the moon in perigee, but does not reach it at apogee; but naturally the contact is confined to the highest type of astral matter. A. P.

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Two remarkable characteristics of the astral world are, first, that many of its inhabitants have a marvellous power of changing their forms with Protean rapidity, and also of casting practically unlimited glamour over those with whom they choose to sport ; and secondly, that sight on that plane is a faculty different from and much more extended than physical vision. A. P.

Before we can be safely trusted with the wider powers of the astral life, we must have ourselves perfectly in hand. Our temper, for example, must be thoroughly under control, so that nothing that we may see or hear can cause real irritation in us, for the consequences of such irritation would be far more serious on that plane than on this. I. H.

ASTROLOGY

Modern wisdom is satisfied with astronomical computations and prophecies, based on unerring mathematical laws. Ancient Wisdom added to the cold shell of Astronomy the vivifying elements of its soul and spirit—Astrology. S. D. i.

In order to avoid creating new misconceptions, let it be stated that among the three Secret Orbs, or Star-Angels, neither Uranus nor Neptune were included ; not only because they were unknown under these names to the ancient Sages, but because they, like all other planets, however many there may be, are the

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Gods and Guardians of other septenary Chains of Globes within our System. Nor do the two great planets last discovered depend entirely on the Sun, as do the rest of the planets. S. D. i.

"The real Sun and the real Moon are as invisible as the real man," says an Occult maxim. S. D. iii.

The Occultists and Theosophists are the first to confess that there is white and black Astrology. Nevertheless, Astrology has to be studied in both aspects by those who wish to become proficient in it; and the good or bad results obtained do not depend upon the principles, which are the same in both kinds, but on the Astrologer himself. S. D. iii.

ATMA

Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the Ray of Light eternal which shines upon, and through the darkness of matter—when the latter is willing. S. D. i.

Atman, the "Higher Self," is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused "*Divine Principle*" and is inseparable from its one and absolute *Meta*-Spirit, as the sunbeam is inseparable from sunlight. K. T.

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Atman or the "Higher Self" is really Brahman, the ABSOLUTE, and indistinguishable from it. K. T.

ATMA-BUDDHI-MANAS

The *Real Man* is the trinity of *Atma-Buddhi-Manas*, or Spirit and Mind, and he uses certain agents and instruments to get in touch with nature in order to know himself. O. T.

Atma is Spirit, *Buddhi* is the highest power of intellection, that which discerns and judges, and *Manas* is Mind. This threefold collection is the real man. O. T.

ATOM (*see also Permanent Atom*)

The ultimate atoms of the physical plane are not the "atoms" of the modern chemist; the ultimate atoms are aggregated into successive typical groups, forming "states of matter," and the chemical atom may be in the fifth, sixth, or seventh of these states, a gas, a liquid, or a solid. S. C.

We must not think of the minute space of an atom as crowded with innumerable vibrating bodies, but of a limited number of bodies, each capable of setting up innumerable vibrations. S. C.

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In every atom we have the measure of its ensouling life, its axes of growth, and its enclosing surface or wall. S. C.

All these atoms, forming the whole atomic sub-plane, whether free or attached to Jîvâtmâs, may rightly be termed Monadic Essence ; but as in the course of evolution, presently to be explained, differences arise between the attached and the non-attached atoms, the term Monadic Essence is usually employed for the non-attached, while the attached are called, for reasons which will appear, " permanent atoms ". S. C.

ATONEMENT

The Eleusinian (Grecian) Mysteries . . . were held in honour of Demeter, the great Ceres, and the Egyptian Isis ; and the last act of the performance referred to a sacrificial victim of atonement and a resurrection, when the Initiate was admitted to the highest degree of Epopt. K. T.

In the infinite future we shall achieve that tremendous *at-one-ment* which another part of us in our universal light has achieved through that wondrous sending forth of light which causes us to live and move and have our being. M. E.

An urge of the cosmic-sense cannot be one of sacrificial renunciation. For its intuition of universal

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and eternal life, atonement must proceed not from compassionate submission to fatal misery and death, but out of the joy of communion with the perennially springing fountain of creation. P. I.

AUM or PRANAVA

We find the meaning of our *Word of Power*; A is the Self; U is the Not-Self, and M, in which all affirmation and negation are summed up, is the changing declaration, "Let me be many"; and, "There is naught but I." The answer to the "Let me be many" is the appearance of the many, the world, the Universe. W. U.

The results which follow from this Word of Power, the Aum, are the mightiest, the most compelling, for that Word represents in its three letters everything which exists—the threefold Brahman as manifest, the One as unmanifest; when pronounced as a triplicity, it means the threefold manifested Brahman, and when pronounced as a unit, it means the Nirguna Brahman. Hence is it the most holy of all Sacred Words. W. U.

AURA

A subtle invisible essence or fluid that emanates from human, animal, and other bodies. It is a psychic effluvium partaking of both the mind and the body, as

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there is both an electro-vital and at the same time an electro-mental aura. K. T.

The health aura is the part of the etheric double that extends a few inches from the whole surface of the body and shows radiating lines, like the radii of a sphere, going outwards in all directions. These lines droop when vitality is diminished below the point of health, and resume their radiating character with renewed vigour. A. W.

The aura of a young child is comparatively clean ; its colours are pure and transparent, not dense and muddy and thick as they are in grown-up men and women ; within that aura lie the germs of tendencies which may be developed. Some are good and some are evil. The trained eye, distinguishing these characteristics, might cultivate the good and starve out the evil by bringing suitable influences to bear on the child. P. D.

AUTHORITY

Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals . . . as a prize to be striven for, not as a dogma to be imposed by authority. K. T.

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Remember that though a thousand men agree upon a subject, if they know nothing about that subject their opinion is of no value. A. F. M.

AVATARAS

Avatara—Divine Incarnation. The descent of a god, or some exalted Being, who has progressed beyond the necessity for rebirth, into the body of a simple mortal. Krishna was an *Avatara* of Vishnu. The Dalai-Lama is regarded as an Avatara of Avalokiteswara and the Teschu-Lama as one of Tson-Kha-pa, or Amitabha. These are two kinds of Avataras : one born from woman and the other "parentless"—*Anupadaka*. K. T.

When, by the conflicting wills of men, the forces that work for retardation, to keep a man back till he is able to overcome them and go on, when they are so reinforced by men's unruly wishes that they are beginning, as it were, to threaten progress, then ere that check takes place, there is reinforcement from the other side. The presence of the Avatara of the forces that threaten evolution calls forth the presence of the Avatara that leads to the progress of humanity. A.

Two words especially have been used in Hinduism, marking a certain distinction in the nature of the manifestation : one the word "Avatara," the other the word "Avesha". Avesha is not that a man in past

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universes has climbed upward and has become one with Ishvara ; but it is that a man has climbed so far as to become so great, so perfect in his manhood, and so full of love and devotion to God and man, that God is able to permeate him with a portion of His own influence, His own power, His own knowledge, and send him forth into the world as a superhuman manifestation of Himself. The individual Ego remains ; that is the great distinction. The *man* is there, though the power that is acting is the manifested God. A.

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B

BEAUTY

Beauty is an expression of the God that is within trying to express itself without in terms of form. R. D.

Divine Beauty cannot be expressed in words. R. D.

All things seen and unseen are beautiful when expressed by the Divine in His own way. R. D.

The duty of the young people is to take all that is noble and beautiful around them and add more beauty for the sake of the future. R. D.

It is of the greatest importance that everything which the child sees, hears or touches, should have a quality of beauty about it. Everything in the school should have an artistic quality. The ideal school should be in a lovely garden and the child should feel on all sides of him an air of beauty. L. M. L.

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Let us seek to fulfil the beautiful in ourselves, that which is the beautiful for us at our present level of growth. Let us live in every detail of our lives as beautifully as we know how. Y.

As life unfolds in the higher regions it is the law of nature that between beauty and ugliness the pendulum of experience and understanding shall swing with increasing violence, until the intimate knowledge of darkness awakens within us a perfect appreciation of light. Y.

There is a power that makes all things new, and it is Beauty which is Joy. Love, and you shall see the Beautiful ; worship, and you shall be one with Him ; serve, and you shall be His Anointed for the salvation of your fellow-men. W. S. T.

The more we respond to the beautiful, the more will our religion become beautiful. R. D.

Every individual in life reacts to beauty. R. D.

All beauty is His beauty, and when we shall see His Face, then will our heart thrill with joy. W. S. T.

BHAKTI-YOGA

The offering up, the consecration, of physical, emotional, mental, or any other energy, on the Divine Altar

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—thus indeed is truly described the whole of Bhakti Yoga. S. R.

BIRTH

As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the *Ego*, awakening from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego* regains his full *Manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them. K. T.

BLACK MAGIC

No one can be a true Occultist without being a real Theosophist; otherwise he is simply a black magician, whether conscious or unconscious. K. T.

BLISS

Ishvara, who is Existence and Intelligence, is also Ananda, Joy, Bliss inexpressible, and that Bliss is only realized when union is consciously accomplished, when the whole is known as one. E. L. F.

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Perfection, harmony with the Divine Will, cannot be separated from Bliss. Virtue is the road to bliss, and if anything does not lead there it is not virtue. The perfection of the divine nature expresses itself in harmony, and when the scattered "divine fragments" come into harmony they taste bliss. S. C.

As the Self knows itself, and distinguishes itself, from its vehicles, it becomes ruler of the emotions, and pleasure and pain become equally modes of Bliss. S. C.

THE BODIES

Do not mistake your bodies for yourself—neither the physical body, nor the astral, nor the mental. Each one of them will pretend to be the Self, in order to gain what it wants. But you must know them all, and know yourself as their master. A. F. M.

If the physical and other bodies are to retain their hold on these higher things, if there is to be an unbroken channel between the highest and the lowest, care must be taken to ensure that there shall be no clogging of these channels by rubbish of any kind, or even by things which, though not rubbish, take up valuable room, room needed for the greater realities. N.

Bodies grow old. Feelings and emotions grow stale and lifeless. The mind hardens. Why? Because none of them have yet learned to grow young. G. B.

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BODY

The word Body means a vehicle of consciousness, or an instrument of conciousness ; that in which consciousness is carried about, as in a vehicle, or which consciousness uses to contact the external world, as a mechanic uses an instrument. E. C.

The physical body is partly composed of the heaviest particles of Life in these outer worlds, and we should be constantly on the watch to defeat inertia, lethargy and all other qualities of staticism. G. B.

The physical body must be equal to the needs of times of storm and stress, and this should be borne in mind in the helping of the body to prove fully capable of fulfilling the expectations of the soul. G. B.

The wealth the physical body needs is above all else Poise. G. B.

BRAHMA

The student must distinguish between the neuter Brahma and the male Creator of the Indian Pantheon, Brahmâ. The former Brahma or Brahman is the impersonal, Supreme, and incognizable Soul of the Universe, from the essence of which all emanates, and into which all returns ; which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading,

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animating the highest god as well as the smallest mineral atom. Brahmâ, on the other hand, the male and the alleged Creator, exists in his manifestation periodically only, and passes into *pralaya*, *i.e.*, disappears and is annihilated as periodically. K. T.

BRAHMA-VIDYA

Brahma-Vidya (*Sans.*). The knowledge or esoteric science about the true nature of the two Brahmas (Brahma and Brahmâ). K. T.

Brahma-Vidya, what is it ? It is the central truth of the Upanishads. It is the identity in nature of the Universal and the particular Self ; *Tat tvam asi*. THAT thou art. W. U.

The true Brahma-Vidya, the knowledge of the Self, that is no matter for words, no matter for teaching. That cannot be given even by divinest Teacher to aptest pupil. It cannot be communicated by mouth to ear, from mind to mind, nay, even from Self to Self. Other initiations may be given upon wisdom's splendid way, initiations wellnigh incredible in their beauty ; but this supremest initiation into the knowledge of the Self must be taken by each Self for itself, when it is ready to open out into the fullness of its own Divinity. W. U.

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BREATH

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of the "Great Breath," which is eternal, and which, being Motion, is one of the three symbols of the Absolute—Abstract Space and Duration being the other two. When the Great Breath is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. So also is it that when the Divine Breath is inspired, the Universe disappears into the bosom of the Great Mother, who then sleeps "wrapped in her Ever-Invisible Robes". S. D.

As the Great *Breath* goes outwards and matter comes into existence, becoming denser and denser, there will be a point at which matter will be at its densest and energy at its feeblest, at which form will be at its most rigid and life at its most hidden; so that this outward process will be a process in which matter will be densifying and form will be increasing in rigidity, while life will be becoming more and more veiled in its manifestation. P. D.

When there is the returning of the Breath, the bringing again of this creative activity as it were to the centre, matter will grow more and more subtle, life will become more and more unveiled, until finally

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the Great Breath will draw in from this manifested Kosmos all the world's experiences that have been gained. P. D.

BROTHERHOOD

Universal Brotherhood is the only thing which is binding on members of The Theosophical Society. Nothing else. The Theosophical teachings as to Karma, Reincarnation, or the Masters, are not binding on the mind or conscience of any member. C. W.

There is but one Brotherhood of all life, says Theosophy, and no part can be happy at the expense of any other part. Y.

There is no more fertile source of hatred and strife than religious differences . . . Once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established. K. T.

If we can establish some kind of universal brotherhood among the young, there is some possibility of it lasting at least a little while, and some day of enduring for ever. G. B.

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BUDDHA

Buddha means the acquirement of divine intellect or understanding by personal efforts and merit. S. D. i.

To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the *real Self*, and learn not to separate it from all the other Selves; to learn by experience the utter unreality of all phenomena, foremost of all the visible Kosmos; to attain a complete detachment from all that is evanescent and finite, and to live while yet on earth only in the immortal and everlasting. K. T.

Gautama became one with Amitabha—that is He became the Buddha. He continues His work on the higher planes, but in the world of men He works through the dual Bodhisattva, whose male form is Kwan-shi-yin, the Lord Maitreya, and whose female form is Kwan-yin, the mysterious companion and shakti of the former in almost all religions. T. P. O.

BUDDHI

Buddhi is the faculty of cognizing, the channel through which divine knowledge reaches the Ego. S. D. i.

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At the Buddhic stage one travels from centre to circumference, finding the centre as much at the circumference as at the centre. N.

BUDDHI-MANAS

After every new incarnation Buddhi-Manas culls, so to say, the aroma of the flower called personality, the purely earthly residue of which—its dregs—is left to fade out as a shadow. This is the most difficult—because so transcendentally metaphysical—portion of the doctrine. S. D. iii.

BUDDHISM (*see also Religions*)

The Eternal Law that makes and unmakes, inevitable and immutable in worlds visible and invisible, Law that is Love and Wisdom, Justice and Peace and Joy, how beautiful is this, the essence of Buddhism. W. S. T.

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C

CANDIDATE

Only those could be recognized as candidates for Initiation who were already good as men count goodness, according to the strict measure of the law. Pure, holy, without defilement, clean from sin, living without transgression—such were some of the descriptive phrases used of them. Intelligent must they be, of well-developed and well-trained minds. E. C.

Having accomplished the exoteric good life, he becomes a candidate for the esoteric life, and enters on the preparation for Initiation, which consists in the fulfilment of certain conditions. These conditions mark out the attributes he is to acquire, and while he is labouring to create these, he is sometimes said to be treading the Probationary Path. E. C.

The candidate is not expected to develop these attributes perfectly, but he must have made some progress in all of them, ere the Christ can be born in him. He must prepare a pure home for that Divine Child who is to develop within him. E. C.

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When a man has wrought these qualities into his character he is regarded as fit for Initiation, and the Guardians of the Mysteries will open for him the Strait Gate. Thus, but thus only, he becomes the prepared candidate. E. C.

CASTE

Caste : Originally the system of the four hereditary classes into which Indian population was divided ; Brahmana, Kshattriya, Vaishya and Shudra—(*a*) descendants of Brahma ; (*b*) warrior ; (*c*) mercantile ; and (*d*) the lowest or agricultural Shudra class. From these four, hundreds of divisions and minor castes have sprung. K. T.

In the course of time, the Brahmana class, corresponding to the head, came to be entrusted, principally with all educational, literary, scientific, legislative, religious and other such matters requiring intelligence of high and refined quality pre-eminently ; the Kshattriya, corresponding to the arms, with those of war, politics, governmental and executive work ; the Vaishya, corresponding to the trunk and its organs, with all affairs concerned with wealth, food-production, trade, industry ; and the Shudra, corresponding to the feet, became veritably the supporting pedestal of all. Without the Shudra's help and service, the daily routine of their life-duties would be impossible for all the others. S. S. O.

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The higher the caste, the greater the restrictions, the heavier the duties, the more burdensome the weight of responsibility placed on its shoulders. This system in its original form was not a system of rights claimed *by* a caste, but a system of duties imposed *on* a caste; the higher the caste, the heavier the duties. If we study the system carefully, we shall find that these four castes present the path of Evolution, along which a human soul develops. We shall find, in fact, that these fundamental divisions are by no means peculiar to Hinduism, are not only to be found in India; but that they are universal in their nature; they are recognizable over the whole of the countries of the world. A. I.

Buddha when preaching His doctrine of Brotherhood proclaimed a strange idea, that men are equals, not because there is no basis for any distinction of caste, but because they could all belong to the highest possible caste. Buddha did not deny caste; on the contrary, he insisted there was one caste to which all must qualify—the caste of the aristocrat. L. M. L.

CAUSAL BODY

The causal body is the permanent vehicle of the ego in the higher mental world. It consists of matter of the first, second and third sub-divisions of that world. In ordinary people it is not yet fully active, only that matter which belongs to the third sub-division being

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vivified. As the ego unfolds his latent possibilities through the long course of his evolution, the higher matter is gradually brought into action, but it is only in the perfected man whom we call the Adept that it is developed to its fullest extent. T. T.

From that monadic essence which was part of the animal group-soul is formed the causal body—a splendid ovoid form of living light, into which the still more glorious light and life from above has descended, and by means of which that higher life is enabled to express itself as the human individuality. M. V. I.

When this causal body is newly formed it is transparent yet iridescent, like a gigantic soap-bubble, when viewed by the higher clairvoyant sight. But at this stage it also resembles the soap-bubble in being almost empty in appearance, for the divine force which is really contained within it has as yet had no time to develop its latent qualities by learning to vibrate in response to impacts from without and consequently there is little colour to show. M. V. I.

Persistence in evil courses reacts in a kind of indirect way on the causal body, and does more harm than the mere retardation of growth ; it seems after a long time to cause a certain incapacity to respond to the vibrations set up by the opposite good, and thus to delay growth for a considerable period after the evil has been renounced. A. W.

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CEREMONY

Ceremonial—Magic, according to Kabalistic rites, worked out, as alleged by the Rosicrucians and other mystics, by invoking Powers higher spiritually than Man, and commanding Elements who are far lower than himself on the scale of being. K. T.

Ceremonies are only necessary so long as a man has not reached realization and true knowledge, so long as they help to give him right emotions, quiet thoughts and noble aspirations. T. P. O.

The Great Ones take advantage of the ceremonies of all religions to pour out Their power over the world on the lower planes, and thus to stimulate in as many men as possible the spiritual growth of which each is capable. But it is not only in connection with religious ceremonial that this is done, for the Brotherhood makes use of every opportunity that offers. M. P.

CHAKRAS

As evolution proceeds and definite organs are formed in the physical body, in the nervous system, and as later in the astral body, chakras or astral centres of sensation are formed—as this goes on, we find a more specialized being developed with definite organs. E. L. F.

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In addition to their normal function of carrying vitality and energy between the physical and the super-physical planes, the chakras are capable of being specially vivified so that they conduct the vibrations of the super-physical worlds into the physical brain. Under these conditions, super-physical phenomena can be cognized during waking consciousness. S. S.

CHARACTER

We need character more than aught else in the world today, and to character Theosophy leads us unerringly and directly. F. F.

Inborn character is a force with which every educationalist must reckon ; he cannot create faculties which are not there ; he cannot wholly eradicate evil tendencies which, below the surface, throw out roots, seeking appropriate nourishment ; some nourishment reaches them from the thought-atmosphere around, from the evil desire-forms which arise from the evil in others, forms of thoughts and desires which float in the air around, and cannot wholly be shut out—save by occult means, unknown to the ordinary educationalist. S. K.

Character grows more through the right utilization of the five senses of the physical body than in almost any other way. G. B.

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Character grows more by doing than by learning. G. B.

CHILDREN

Let the children of to-day grow up among the healthiest possible conditions, but also amongst the most refined that you can give them. Remember that in the training of the higher emotions beauty is an essential factor, and that without the bringing of beauty into home and daily life the birth and growth of the coming sub-race will be hindered. C. W.

The things which differentiate the highly cultured and artistic person from the quite coarse and undeveloped person are all of a very subtle nature—matters of long and slow and careful growth ; they are tender shoots of great promise, which have hardly as yet blossomed forth, and have certainly not yet reached what they shall be in the future. The first blast of unfavourable conditions destroys that finer growth. The rough and tumble of modern education, in which children are frightened and sometimes even ill-treated, has the effect of crushing out all the delicate bloom of culture and refinement which souls that have come into these child bodies may have been acquiring for a very long time past—perhaps for twenty or thirty lives. T. P. O.

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CHOHAN

The title Chohan is given to those Adepts who have taken the sixth Initiation, but the same word is employed also for the Heads of Rays Three to Seven, who hold very definite and exalted offices in the Hierarchy. We are given to understand that the meaning of the word Chohan is simply "Lord," and that it is used both generally and specifically. M. P.

CHRISTIANITY (*see also Religions*)

The proposition that Christianity had a hidden side can be established. We shall find that the Lesser Mysteries of mystic interpretation can be traced through the centuries to the beginning of the 19th century, and that though there were no Schools of Mysticism recognized as preparatory to Initiation, after the disappearance of the Mysteries, yet great Mystics, from time to time, reached the lower stages of ecstasy, by their own sustained efforts, aided doubtless by invisible Teachers. E. C.

Not to be saved by an external Christ, but to be glorified into an inner Christ, was the teaching of esoteric Christianity, of the Lesser Mysteries. E. C.

CHRISTOS

Chrestos meant "a disciple on probation," a candidate for hierophantship, who, when he had attained

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it, through Initiation, long trials and suffering, and had been anointed . . . was changed into *Christos*—the "purified" in esoteric or mystery language . . . uniting the personality of evanescent clay with the indestructible INDIVIDUALITY, transforming it thereby into the immortal EGO. K. T.

The Mystic Christ is twofold—the Logos, the Second Person of the Trinity, descending into matter, and the love or second aspect of the unfolding Divine Spirit in man. The one represents Kosmic processes carried on in the past and is the root of the Solar Myth ; the other represents a process carried on in the individual, the concluding stage of his human evolution. E. C.

The historical Christ is a glorious being belonging to the great spiritual hierarchy that guides the spiritual evolution of humanity, who used for some three years the human body of the disciple Jesus. E. C.

CLAIRVOYANCE

The Clairvoyant is simply a man who develops within himself the power to respond to another octave out of the stupendous gamut of possible vibrations, and so enables himself to see more of the world around him than those of more limited perception. M. V I.

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If clairvoyance exists and is to be of real use to its possessor and his fellows, it must be capable of being developed into a positively controlled faculty and become as readily available as are any other of the five existing senses. S. S.

COMMON SENSE

"Common sense" is an eloquent testimony to the oneness of our indwelling lives; we see all things around us on the physical plane in the same way, because our apparently separate consciousnesses are all really part of the One Consciousness ensouling all forms. S. C.

Common sense has in it, of course, a strong element of the static, and there are sufficient votaries of the static to ensure that this aspect will not be neglected. F. F.

The more we really know, the more are we really practical, the more truly full of that Common Sense which is free in the eternal, and no prisoner of time or age. F. F.

COMPASSION

The sense of Compassion has its lower and its higher aspects. In its lower aspects it exists more to avoid the personal discomfort of a vision of unhappiness and

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misery than any positive forthgoing of understanding and helpfulness. G. B.

Compassion in its higher aspects ascends from general kindness, through tenderness in protection and guidance, to the noble heights of passionate sympathy. G. B.

CONCENTRATION

To concentrate the mind on one purpose we must set up a mood of concentration so that, in the series of thoughts or ideas, it will always dominate the selection of the link in the mental chain and thus the train of thought will not wander away from the desire for control or concentration. C.

Concentration is not a state of passivity, but, on the contrary, one of intense and regulated activity. T. P.

It is the attitude of the mind that is important and not the object before it. This is the only way of learning concentration. Fix your mind rigidly on the work before you for the time being, and when you have done with it, drop it. Practise steadily in this way for a few months, and you will be surprised to find how easy it becomes to concentrate the mind. I. Y.

Too much stress cannot be laid on the training of memory by concentrating it upon the noblest things we know. G. B.

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CONFIDENCE (*see also Qualifications*)

He [the disciple] has learned confidence in himself—not in his lower self whose weakness he has conquered, but in his divine Self whose strength he is beginning to recognize. P. D.

The first condition of spiritual achievement is the certainty beyond any doubt that we are the spirit or higher Self; and the second condition, as important and essential as the first, is the confidence in our own powers as the Ego and the courage to use them freely. G. E.

CONFUCIANISM (*see also Religions*)

Surely there is no more beautifully simple creed than that of Confucius, who tells all men that, irrespective of birth, each can become the Superior Man by self-training in poetry, ethics and music, and so be the strong wise man fit for every occupation that the state shall demand of him. W. S. T.

CONSCIENCE

Conscience is only the result of the accumulation of human experience kept within the continuing Self, and imprinted on its own mind, emotions and brain when that Self reincarnates. That is the very object of reincarnation. G. P.

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Let it ever be remembered that it is a man's own experience that must guide him, and his own conscience that must decide. To overrule the conscience of another is to induce in him moral paralysis, and to seek to dominate the will of another is a crime. B. M.

CONSCIOUSNESS

Consciousness is a condition of Becoming and its various planes are such Becoming in manifestation. F. F.

Consciousness and life are identical, two names for one thing as regarded from within and from without. There is no life without consciousness ; there is no consciousness without life. S. C.

This is the ever-recurring cycle in consciousness—Desire, Thought, Action. The propulsive power of Desire arouses Thought ; the directive power of Thought guides Action. S. C.

CONSCIOUSNESS (ABSOLUTE)

Consciousness has its centre everywhere and its circumference nowhere. (Quoted from the Book of Hermes.) M. P.

Absolute unconsciousness is also absolute consciousness as otherwise it would not be absolute. K. T.

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CONTEMPLATION

In contemplation there is nothing in the nature of sleep or mental inactivity, but an intense search, a prolonged effort to see in the indefiniteness something definite, without descending to the ordinary lower regions of conscious activity in which our sight is normally clear and precise. C.

To fix one's thought on a verse of scripture—that is concentration. To look at it in every possible light and try to penetrate its meaning, to reach a new and deep thought or receive some intuitional light upon it—that is meditation. To fix one's attention steadily for a time on the light received—that is contemplation. Contemplation has been defined as concentration at the top end of your line of thought or meditation. T. P. O.

COSMOGONY

In studying esoteric cosmogony, keep a spiritual eye upon the physiological process of human birth, proceed from cause to effect, establishing as you go along analogies between the birth of a man and that of a world. In our doctrine you will find necessary the synthetic method ; you will have to embrace the whole, that is to say, to blend the macrocosm and microcosm together, before you are enabled to study the parts separately, or analyse them with profit to your understanding.

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Cosmology is the physiology of the universe spiritualized, for there is but one law. E. T. M.

Every Cosmogony began with a circle, a point, a triangle and a square, up to number nine, when it was synthesized by the first line and a circle—the Pythagorean mystic Decad the sum of all, involving and expressing the mysteries of the entire Kosmos. S. D. i.

COURAGE

Much stress is laid upon the necessity of courage in all systems of occult training. If a man enters upon the Path he will have to face misrepresentation, calumny and misunderstanding. That has always been the lot of those who try to raise themselves above their fellows. T. P. O.

Actual physical courage is needed, too. There are many dangers and difficulties on the Path not by any means symbolical, or on higher planes only ; tests of bravery and endurance do come to us in the course of our progress, and we must be prepared for them. T. P. O.

CREATIVE POWER

The first great precept of conduct which we have to learn is how to create nobly. Every one can create ; each thought, however trivial, produces a change in the

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universe. Only one thing is necessary, that "integrity of heart and innocency of hands" of which the Bible speaks. Each of us must become the "little child" of whom Christ spoke if we are to learn the technique of God. G. C.

CREMATION

Cremation is preferable to burial as a mode of disposing of the physical envelopes of man ; the fire dissipates in a few hours the molecules which would otherwise be set free only in the slow course of gradual putrefaction, and thus quickly restores to their own plane the dense and etheric materials, ready for use once more in the building up of new forms. 7 R.

The advantage gained by cremation is that it entirely prevents any attempt at a partial and unnatural temporary reunion of the principles, or any endeavour to make use of the corpse for the purposes of the lower magic—to say nothing of the many dangers to the living which are avoided by its adoption. C. W. L.

CRIMINALS

The chief point is to uproot that most fertile source of all crime and immorality—the belief that it is possible for men to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Reincarnation*, and besides feeling in

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themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger. K. T.

Criminals fall into two great classes : one class of young souls, and they need to be educated ; another class of souls whose development has been lopsided, so that the intellect has grown, but the conscience has not developed side by side with it—by far the more dangerous criminals those, and far more difficult to deal with. C. W.

No man can be an effective criminal unless he has a strong development of some divine quality. His badness is the result of unbalance—such as great will-power and courage, or great intelligence, without love for his fellow-beings. T. P. O.

We should use all the means in our power, all that our reason can suggest, to guide and teach these child-souls, to discipline them into a better life ; let us not treat them as hardened criminals because they are mere babies in the nursery. D.

CROSS

In tracing the symbolism of this Latin cross, or rather of the crucifix, back into the night of time, the investigators had expected to find the figure disappear, leaving behind what they supposed to be the earlier

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cross-emblem. As a matter of fact, exactly the reverse took place, and they were startled to find that eventually the cross drops away, leaving only the figure with uplifted arms. No longer is there any thought of pain or sorrow connected with that figure, though still it tells of sacrifice ; rather is it now the symbol of the purest joy the world can hold—the joy of freely giving—for it typifies the Divine Man standing in space with arms upraised in blessing, casting abroad his gifts to all humanity. C. C.

CRUELTY

Cruelty is of two kinds, intentional and unintentional. Intentional cruelty is purposely to give pain to another living being ; and that is the greatest of all sins—the work of a devil rather than a man. A. F. M.

Under the general heading of ugliness I give cruelty first place among the disruptive and degrading ignorances, and specially that cruelty which inflicts wanton pain for self-satisfaction. F. F.

There is a cruelty in speech as well as in act ; and a man who says a word with the intention to wound another is guilty of this crime. That, too, you would not do ; but sometimes a careless word does as much harm as a malicious one. So you must be on your guard against unintentional cruelty. A. F. M.

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Karma takes no account of custom ; and the karma of cruelty is the most terrible of all. In India at least there can be no excuse for such customs, for the duty of harmlessness is well known to all. The fate of the cruel must fall also upon all who go out intentionally to kill God's creatures, and call it "sport".

A. F. M.

I am inclined to believe that human cruelty towards animals often causes hatred to appear before its time.

G. B.

CYCLES

The exoteric Cycles of every nation have been rightly derived from, and shown to depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men.

S. D. i.

On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes : (*a*) Earthquakes, (*b*) Floods, (*c*) Fire, (*d*) Ice.

O. T.

The progress of man throughout the whole, from its starting to its closing points, meeting on the highest point of the circumference, is what we call Maha-Yuga,

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or great cycle—the Kyklos whose head is lost in a crown of spirit and its lowest circumference in absolute matter, *viz.*, the point of cessation of action of the active principle. E. T. M.

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D

DAMA (*see also Qualifications*)

Out of that regulation of thought (Shama), follows inevitably *Dama*, control of the senses and the body, that which we may call regulation of conduct. P. D.

DEATH

Theosophy's outstanding contribution to this urgent problem of death is to show death to be a friend, and no enemy at all. Y.

At the last moment the whole life is reflected in our memory and emerges from all the forgotten nooks and corners, picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression that has been entrusted to it during the period of the brain's activity. That impression and thought which was the strongest naturally becomes the most vivid, and survives, so to say, all the rest, which now vanish and disappear for ever, to reappear but in Devachan. No man dies insane or unconscious, as some physiologists assert. E. T. M.

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DEPRESSION

Depression is a very real thing, but it is always self-created or self-permitted. Sometimes it comes from ill-health, over-fatigue or nervous strain. At other times it comes from the astral world, where there are many so-called dead people in a state of depression. It is therefore not always one's own fault that the depression should come, but it is one's own fault if one allows it to stay. T. P. O.

If you are depressed, the Master cannot use you to send His life through you to the helping of His brethren. I.

DESIRE

The one great determining energy, the Will to Live, which holds the planets in their path around the sun, which prevents the matter of the globes from scattering, which holds our own bodies together, that is the energy of Desire. S. C.

It may seem strange to many people to speak of desire in connection with the mineral kingdom; but every chemist knows that in chemical affinity we have already a very distinct manifestation of preference on the part of various so-called elements. M. V. I.

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Likes and dislikes (that is to say, forms of desire) are very much more prominent in the vegetable world than in the mineral, and many plants exhibit a great deal of ingenuity and sagacity in attaining their ends, limited though these ends may be. M. V. I.

Both attraction and repulsion are Desire, and these are the two great motor-energies in life, into which all desires are ultimately resolvable. S. C.

The man who thinks and works without personal desire, with utter unselfishness, suffers no karmic consequences. The fruit of all his efforts goes into the great reservoir of spiritual force for the helping of the world. T. P. O.

DESIRELESSNESS (*see also Qualifications*)

The second Qualification is what is called Dispassion, Desirelessness, the absence of desire for the fleeting and the changing, the concentration of desire on the Eternal, on that which is. I.

A common desire which you must sternly suppress is the wish to meddle in other men's business. A. F. M.

When all desires for self are gone, there may still be a desire to see the result of your work. This is still desire, and also want of trust. A. F. M.

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In the light of His holy Presence all desire dies, but the desire to be like Him. A. F. M.

DEVACHAN

Devachan is a state, not a locality. E. T. M.

There, all unrealized hopes, aspirations and dreams become fully realized, and the *dreams* of the objective become the *realities* of the subjective existence.

E. T. M.

The pure mind, the concrete mind, wakes up in Devachan, and there, as you know, the life consists in working up all the materials of emotion and mentality into a lasting form, the germ of faculty, to be communicated to the higher mind in the causal body. T. C.

DEVAS

They are the active agents in the work of the Logos, carrying out all the details of His world-plan, and aiding the countless evolving lives to find the materials they need for their clothing. S. C.

Forms are moulded by the Devas, so that the life, which breaks by its expansion its containing form that is outworn, may have another form into which to go, fitted for the capacity that was evolved in the form it has outgrown. We shall find also that they break up

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forms as well as build them, being always fixed on the one object of serving the evolution of the life. E. L. F.

Each race or country has the assistance of a Spirit of the Race, a Deva or guardian Angel who watches over it and helps to guide its growth, and corresponds in many ways to the ancient conception of a tribal Deity, though he stands at a considerably higher level. Such, for example, was Pallas Athene. M. P.

The song of the Devas is ever being sung in the world; it is ever sounding in men's ears, but they will not listen to its beauty. There is the deep bourdon of the sea, the sighing of the wind in the trees, the roar of the mountain torrent, the music of stream, river and waterfall, which together with many others form the mighty song of Nature as she lives. M. P.

DEVOTION

To the man who is perfectly devoted inevitably will wisdom come and to him also right activity; for what should be his will in action save the will of the Lord he loves? H. B. G.

One-pointed devotion to the Supreme, a clear, well-balanced, intelligent development of the intellect and emotions, this is the road along which we must tread, if the Higher Consciousness is to be manifested on earth. L. H. L.

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We have only to think strongly of an idea, and that which ensouls it or represents it will manifest itself to us. Any strong thought of devotion brings an instant response; the Universe would be dead if it did not.

M. P.

Always a form is necessary for the growth of devotion. Hence it is necessary that, in order to realize that idea of the immanence of God, He must be worshipped in many forms, loved in many forms, and it is that which gives the warmth of devotion to Hinduism, because not alone for the philosopher but for the devotee God is manifest through that sublime religion, and God shows Himself in many forms, so that He may attract the varying natures of men.

I. G. W.

DHARMA

The word Dharma is used in two senses, a narrower and a wider. In the former, it is one-third of the object of the Path of Pursuit. In the other, it is the whole duty of the embodied self, and comprehends the whole of his everlasting life, in the physical as well as the superphysical worlds.

S. S. O.

Varna-dharma is the organization of the social life of the whole Human Race as one vast community, made up of many smaller communities, as the one vast earth-encircling ocean is made up of many seas. Such

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organization means the fitting of every person into his proper place in society, assigning to him that particular kind and part of the social labour for which he is best fitted, by the performance of which he secures livelihood for himself and family and at the same time helps on the total life of the community. S. S. O.

Ashrama-dharma is the organization, the ordering, the planning out, of the life of each individual human being in that community so as to bring out the best that is in him. S. S. O.

Every piece of true knowledge and genuine science is part and parcel of the Total Knowledge (Akhila-Veda) which is the source and the foundation of Dharma. So much so is this the case that there is no distinctive name for the Hindu religion, as there is for others. It is only the Ancient Law (Sanatana Dharma), the Law of Knowledge or Scientific Religion (Vaidika Dharma), the Duty of Man (Manava Dharma), the Duty of the Stages of Life and the Classes of Men (Varn-ashrama Dharma). S. S. O.

DHYAN CHOHANS

Dhyan Chohans. Lit., the " lords of contemplation ". The highest gods, answering to the Roman Catholic archangels. The divine intelligences charged with the supervision of kosmos. K. T.

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Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified Dhyan Chohan. K. T.

DIFFICULTIES

Do not be afraid of your difficulties, do not wish you could be in other circumstances than you are, for when you have made the best of an adversity it becomes the stepping-stone to a splendid opportunity. M. E.

DIMENSIONS of SPACE

By the term *dimensions of space* we really mean *extensions of matter*, and if we analyse this latter term we shall resolve it into motion of a point or points—motion in three directions that we call height, breadth and depth. W. U.

At present the vast majority of humanity see the exterior of the object only, but actually the content of the whole is reproduced, for the *interior* of the three-dimensional image presented is *within the mind too.* W. U.

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DISCIPLESHIP

The Great White Lodge has its outer fringe of disciples who are, as it were, a disciplined army which in general is left to its own devices to carry out the details of the work, to its own conceptions as to the best way of fulfilling the Plan. M. E.

To accept a man as a disciple means for the Master a certain expenditure of force on behalf of him. The Master will therefore accept him only if the energy spent on him will produce a greater result than if spent through any other channel. I. H. N.

The fact of the enormous influence of close association with a more advanced personality is well understood in the East, where it is recognized that the most important and effective part of the training of a disciple is that he shall live constantly in the presence of his teacher and bathe in his aura. H. S. T.

Many people desire discipleship, wish they could become disciples, strive and yearn for it in a vague indefinite kind of way, but do not really mean effective, compelling business,—in other words do not take themselves in hand,—and that we must do if we desire to come near to the Elder Brethren. M. E.

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Some people want to take the Kingdom of Heaven by storm. That is the type of person required for discipleship. M. E.

Self-control, control of the mind, control of the emotions, and, very definitely, control of speech. These are the great qualifications which have been handed down from time immemorial, and must be built into the nature of the would-be disciple. M. E.

There is no joy in life like the joy of discipleship. I.

DISCOVERY

Only as we learn to discover for ourselves that which we personally do not know, however much it may be known by others, shall we move forwards to make discoveries in the field of the generally unknown. G. B.

Even the youngest child should be encouraged to discover for himself that which has already been discovered. Better than to tell him is to inspire him to be able to tell himself. G. B.

DISCRIMINATION (*see also Qualifications*)

The first of these attributes—they are all mental and moral—is *Discrimination*; this means that the aspirant

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must begin to separate in his mind the Eternal from the Temporary, the Real from the Unreal, the True from the False, the Heavenly from the Earthly. E. C.

You must discriminate between the selfish and the unselfish. For selfishness has many forms, and when you think you have finally killed it in one of them, it arises in another as strongly as ever. A. F. M.

You must discriminate between the important and the unimportant. Firm as a rock where right and wrong are concerned, yield always to others in things which do not matter. For you must be always gentle and kindly, reasonable and accommodating, leaving to others the same full liberty which you need for yourself. A. F. M.

Then also you must learn to discriminate between the duty to help and the desire to dominate. There are so many people who are always meddling with the thoughts and actions of other people, and desiring, as it were, to save their neighbours' souls instead of attending to their own. I.

You must discriminate in yet another way. Learn to distinguish the God in every one and every thing, no matter how evil he or it may appear on the surface. You can help your brother through that which you have in common with him, and that is the Divine Life. A. F. M.

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DISPASSION (*see also Qualifications*)

Vairagya, dispassion, we must have, for that is a condition of the Higher Consciousness revealing itself in the lower world. L. H. L.

He who has not passed through the psychical crisis of dispassion (vai-ragya)—surfeit with and disgust for the things of the world and the sordid struggle over them, and the consequent lasting sense of detachment, which is a constituent factor of wisdom as distinguished from intelligence and cleverness—can never understand and sympathize with the mood and conduct of one who has. S. S. O.

DISEASE (*see also Healing*)

We often blame insanitary physical conditions as the cause of disease. But the real causes of all disease are insanitary conditions of feelings, emotions and mind. F. F.

Hatred and anger are indeed diseases, and it is much to be regretted that there are no facilities for the isolation of the patient while the fit of madness is on. G. B.

Cure the diseases, the obstructions, the darkness of your physical body by sending forth your own light into them, not merely the light from lamps or from the the sun. Let there be a "light cure" from your own.

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inner and higher nature. Let the physical body be a son of the light. M. E.

DIVINE LIFE

As the disciple becomes more and more a channel of the Divine Life to the world, he asks nothing save to be a channel, with wider and wider bed along which the great Life may flow : his only wish is that he may become a larger vessel, with less of obstacle in himself to hinder the outward pouring of the Life ; working for nothing save to be of service, that is the life of discipleship. K.

In so far as you love and serve, the Divine Life is finding a channel for expression in you, and when you reach the higher world, expand to the wider consciousness, then also you will know what every saint has yearned for, what every Master has accomplished ; you will feel in you the Divine Life as your life, you will thus enter into the joy of your Lord. S. P. L.

DOCTRINE

Now, as ever, is it true that only those who do the will shall know of the doctrine, and in no age of the world more than in the present has it been possible for man to be truly " taught of God ". S. P. L.

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DOUBT

The chela must get rid of Doubt. That is the second obstacle that will prevent him from going further. He must be absolutely convinced beyond the possibility of question of the great truth of Reincarnation ; he must know beyond the possibility of question the great truth of Karma ; he must know beyond the possibility of question the great truth of existence of the divine Men, of the Jivanmuktas, who are the Gurus of humanity.

DUTY

Duty is that which is *due* to humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation, Theosophy is the quintessence of duty. K. T.

Because you try to take up higher work, you must not forget your ordinary duties, for until they are done you are not free for other service. A. F. M.

By doing what is not our duty, we are preventing someone else from doing what is his duty, merely out of our own conceit. We often overstrain ourselves because we think we are the only people who can do this work. Mo.

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If you see a case of cruelty to a child or an animal, it is your duty to interfere. A. F. M.

DUTIES of a THEOSOPHIST

(1) Studying and comprehending the Theosophical doctrines, so that they may teach others, especially the young people.

(2) Taking every opportunity of talking to others and explaining to them what Theosophy is, and what it is not. . .

(3) Assisting in circulating our literature, by buying books . . . .

(4) Defending the Society from the unjust aspersions cast upon it . . .

(5) Most important of all, by the example of their own lives. K. T.

Enq. : What do you consider, then, to be the chief of . . . negative Theosophical duties ?

Theo. : To be ever prepared to recognize and confess one's faults. To rather sin through exaggerated praise than through too little appreciation of one's neighbour's efforts. Never to backbite or slander another person. Always to say openly and direct to his face anything you have against him. Never to make yourself the echo of anything you may hear against another, nor harbour revenge against those who happen to injure you. K. T.

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Enq. : And what may be the duty of a Theosophist to himself ?

Theo. : To control and conquer, *through the Higher, the lower self.* To purify himself inwardly and morally ; to fear no one, and nought, save the tribunal of his own consciousness. Never to do a thing by halves ; *i.e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. K. T.

If you ask me how we understand Theosophical duty practically and in view of Karma, I may answer you that our duty is to drink without a murmur, to the last drop, whatever contents the cup of life may have in store for us, to pluck the roses of life only for the fragrance they may shed on *others,* and to be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it. K. T.

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E

EDUCATION

What is our true purpose in teaching the child ? It is not to fill his mind with facts ; it is to make him understand life as a great process, in which he must take his part eventually as a creator. The purpose of Education is to give a realization of the inner meaning of life. L. M. L.

Education is to help the individual life to expand, to unfold, and as far as possible to associate such expansion or unfoldment with delight, for growth should always be delight. G. B.

Education is essentially for Release, since the only effective way of counteracting inhibitions and weaknesses of all kinds is to emphasize their opposites. G. B.

Let Education be for understanding, and not for misunderstanding as it so largely is to-day. Y.

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Manu seems anxious that the child should mature, as perfectly as possible, into ideal young man and ideal young woman, in the best outer and inner conditions, the healthiest physical, intellectual, moral atmosphere available, of the Teacher's Home, and the Family Home, respectively. He does not wish to seclude wholly the growing boy and youth from all contact with the "real" life of the town and the village. To do so would unfit him for that "real" life, which he must enter later on. But the contact must be carefully guarded and graduated. And all the time the pupil must be kept enveloped in the highly protective spiritual atmosphere which is created by vows of self-denial and high ideals. S. S. O.

A code of manners, to be systematically taught to all men, in their days of studentship, is necessary. . . . Without rules of behaviour between old and young and equals, without forms of salutation and reply and address, life is without grace and courtesy and stateliness. The careful observance of any such code involves a training in self-control, and an understanding of one's own and others' feelings, which smooths relations, obviates misunderstandings, and in cases where they may happen to arise, makes explanations possible, and easy. S. S. O.

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An educational system which does not from the very beginning make due provision for the education of the feelings and the emotions, the desires, is most dangerously defective. G. B.

Men and women have to live together, to work together, and are, or should be, each other's strong and sure support. In their earlier years they should grow together. G. B.

EGO

The Ego is a unity progressing through various spheres or states of being, undergoing change and growth and purification all through the course of its evolution. E. B.

The ego has experiences of a consciousness in a form and a consciousness without form, and they are both wonderful beyond all words, because the ego's life in form is life among his peers, among other egos, and when he is conscious at that level, he is enjoying the companionship of all the brightest intellects that the world has ever produced, including the great Angel kingdom as well as the human kingdom. T. P. O.

An ego who is awakened and is truly alive upon his own plane is indeed a glorious object, and gives us for the first time some idea of what God means man to be. Mon.

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EMOTIONS

An emotion, as its name implies, moves you outward from the static to the dynamic. Do not shun emotions ; let them enter into you, impersonalize them so far as you possibly can. M. E.

Do not weep with those who weep, smile with them. The only dispeller of gloom is joy, the only dispeller of sorrow is truth, and if you can give that which the individual lacks, then you are helping him greatly. M. E.

The purpose of emotion, which is an expression of the inner will, the I, the ego of man, is to enable an individual—having experienced the objects of the senses and been their slave—to become their master. M. E.

Supposing that you are a bundle of emotions, how are you going to get them under control ? By calmness, by setting up the right kind of emotion as against the wrong type of emotion. M. E.

If you do not possess emotions, gather them in. You need them. You cannot do without them. M. E.

ENDURANCE (*see also Qualifications*)

Endurance is one of the most important of qualities for the physical body, as indeed it is for all other bodies no less. G. B.

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You must learn endurance, because of those trials . . . that will come raining down upon you in order that your past Karma may work itself out in brief space, that you may be ready to serve. I.

ESOTERIC TEACHING

Every ancient religious, or rather philosophical, cult consisted of an esoteric or secret teaching and an exoteric (outward) public worship. K. T.

Out of The Theosophical Society will come a large number of disciples for the great Inner Government of the world. There is room, of course, for all modes of approach to reality within The Theosophical Society, but while each road should be given its due stress, I feel sure that there are many members who are attracted to it because of this specific hope of discipleship that it definitely, and I think even officially, holds out. . . . In the official ceremony of admission to The Theosophical Society . . . it is pointed out that now you are a member of The Theosophical Society, before you lies in due course, if you so desire, the power of treading an inner pathway which leads to discipleship and to the feet of the Masters. That inner pathway is the Esoteric School of Theosophy, one of H.P.B.'s greater activities, under the direction of the Masters, especially of the Master Morya, in order that individuals might be prepared for discipleship,

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for apprenticeship to the Inner Government of the world.

M. E.

ETERNAL NOW

That which exists simultaneously out of time and space in the Eternal Now, gradually appears in time and space as successive phenomena. The moment you conceive a universe as made up of phenomena, you are obliged to think of these phenomena successively, one after another; but in the thought of the Eternal they always are, and the limitation of succession has there no existence. S. K.

There *is* a plane from which the past, the present, and the future have lost their relative characteristics, and each is as actually and absolutely present in consciousness as the others. M.

What is called the "Eternal Now" is a concept of the Pure Reason, and not a matter of vision at all; it is deduced from certain experiences, but is not in those experiences, for the simple reason that it is truly beyond the senses, and beyond the mind. E. N.

The whole process of evolution has been the bringing down of group after group of ideas into the lower planes, where they necessarily show forth succession in time, and also bringing them down in relation to each

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other, so that they come into the space world in that succession in time ; rather, in that succession we have what we call time. Certain time-measures have been imposed on the system by the thought of the Logos, . . . and therefore have the nature of objectivity about them ; and there are other time-measures, imposed by the thought of the Planetary Logos. . . . Apart from these, time is simply a succession in consciousness to the Jiva, while space is simply the direction for him of surrounding things. E. N.

The whole is a great circle, and every part influences every other part, while "past" and "future" depend on the point at which you place yourself on the circle. That is what is meant, I think, by the somewhat apocalyptic saying that "the future influences the past"; anyhow, it is clear that it does as a matter of fact, even if it is not clear how. E. N.

Eternity can have neither past nor future, but only the present. I. U. i.

ETHERIC BODY

Life in the grey world after death is due to the entanglement of the astral body with the etheric double. T. P. O.

The etheric part of the physical body plays a very important part in its welfare. It is through the etheric

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double that the vitality or life-force which comes from the sun is drawn into the man's physical body ; and it is that vitality which, flowing along his nerves, keeps the whole machine in working order. O. S. D.

The etheric double is intimately linked with the astral vehicle on the one hand, and with the dense body on the other ; and it is possible for the man to glide out of his body so easily and naturally in sleep just because the attachment of that etheric matter is closer to the dense physical than it is to the astral. O. S. D.

ETHICS

The ethics (of Theosophy) . . . are the essence and cream of the world's ethics, gathered from the teachings of all the world's great reformers. Therefore, you will find represented therein Confucius and Zoroaster, Laotze and the Bhagavad-Gita, the precepts of Gautama Buddha and Jesus of Nazareth, of Hillel and his school, as of Pythagoras, Socrates, Plato, and their schools.

K. T.

EVIL

Evil has no existence *per se* , and is but the absence of good and exists but for him who is made its victim ; it proceeds from two causes, and no more than good is it an independent cause in nature. Nature is destitute of goodness or malice ; she follows only immutable

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laws when she either gives life joy, or sends suffering and death, and destroys what she has created. Nature has an antidote for every poison, and her laws have a reward for every suffering. The real evil proceeds from human intelligence, and its origin rests entirely with reasoning man, who dissociates himself from Nature.

E. T. M.

Humanity alone, then, is the true source of evil. Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly, and you will find that, save death (which is no evil but a necessary law) and accidents, which will always find their reward in a future life, the *origin* of every evil, whether small or great, is in human action—in man, whose intelligence makes him the one free agent in nature.

E. T. M.

Once we have heard that Song of creation, the world can never again be ugly or evil ; what we call evil or ugliness is but our inability to hear the apparent discord dissolved in the greater harmony of the creative rhythm.

F. C.

EVOLUTION

Theosophy regards the constitution and the evolution of man as matters, not of speculation, but of simple investigation—not of vague theory, but of definite fact.

M. V. I.

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The evolution of the soul places the realm of religion on a scientific basis. Not only the origin of the soul but its development and its destiny at once appear in a new light. The mind is instinctively impressed with the dignity of the idea of the evolution of the soul, which, with its corollary, the immanence of God, makes the divinity of man a fact in nature. E. T.

Different stages of evolution are marked by differences in refinement, in nobility, in dignity, in generosity, in kindliness, in appreciation, in wisdom, in power, in the sense of the Brotherhood of all Life within the Fatherhood of Divine Purpose. Y.

As we have climbed, so shall we climb ; as we have come upwards from the dust, so shall we ascend to the stars ; for the Spirit of God within us knows no limitation either in time or space, and the evolution of the future should be a millionfold more splendid than the evolution which has made us what we are. C. W.

EXPERIENCE

Volumes of the most perfectly constructed information cannot reveal to man life in the higher regions. One has to get a knowlege of spiritual facts by personal experience and from natural observation.

E. T. M.

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The higher the development the wider and fuller the experience. Not a single experience through which life in the mineral, vegetable, animal or human kingdom is passing, is unknown in one aspect or in another to an individual who has reached his Kingship. Y.

Out of experience grows a wonderful quality which is a quintessence, an aroma, of all things that have been known to the soul. S. R.

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F

FACULTIES

Many Theosophists here, and more in the West, think that much is gained by acuteness of the physical senses, and of the other faculties in the physical brain ; but the moment the senses are acute enough to be astral, or the faculties begin to work in astral matter, they treat them as objects of denunciation. That is not rational.

I. Y.

The *power of understanding* which results from study, and which belongs to the innermost self, can never be lost, and that remains in the form of faculty. E. T.

FAITH

Faith is beyond reason, because it is the testimony of the Self to himself, that conviction of existence as Self, of which reason is only one of the outer manifestations, and the only true faith is that inner conviction . . . of the innermost Self of you, that of which alone you are entirely sure. I. Y.

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Faith is necessary, because without it the human mind would fail, the human courage would be daunted, the human perseverance would break, with the difficulties of the seeking for the self. I. Y.

Not even the Christian lives up to his Master's very true statement that if one had faith he could remove a mountain. A knowledge of the law when added to faith gives power over matter, mind, space, and time. O. T.

FALL OF MAN

From the Unity of the Absolute to the diverse and relative, is the path of the Outgoing, the " fall of man," or, rather, the fall of God. When a conscious entity arrives at the stage when it deliberately dedicates itself to the work of expediting the progress of the world, then has taken place the true " conversion ". B. T.

The " Fall " is a universal allegory. It sets forth at one end of the ladder of Evolution the " rebellion," the action of differentiating intellection, or consciousness, on its various planes, seeking union with Matter ; and at the other, the lower end, the rebellion of Matter against Spirit, or of action against spiritual inertia.

S. D. ii.

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FOHAT

Fohat . . . is the "bridge" by which the ideas existing in the Divine Thought are impressed on Cosmic Substance as the Laws of Nature. S. D. i.

Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels it to action. S. D. i.

It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another child-star. When a planet dies, its informing principles are transferred to a laya or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body. S. D. i.

FOOD

When the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from. Moreover, occult science teaches and proves this to its students by ocular demonstration, showing also that this coarsening or animalizing effect on man is greatest from the

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flesh of the larger animals, less for birds, still less for fish and other cold-blooded animals, and least of all when he eats only vegetables. K. T.

We advise really earnest students to eat such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition, their inner faculties and powers. K. T.

FORGIVENESS

All forgiveness of sins may be termed declaratory ; the karma is exhausted, and a "knower of karma" declares the fact. E. C.

Moreover, there is a response in human nature to this idea that sins are forgiven ; we notice that people suffer under a consciousness of wrong-doing, and that when they shake themselves clear of their past, and free themselves from the shackling fetters of remorse, they go forward with glad heart and sunlit eyes, though erstwhile enclouded by darkness. E. C.

FREEDOM

You came of your own will, with Ishvara who willed to manifest. And because He willed to manifest you willed it also. For you are part of Him. As a part, you must win your freedom, until in the grossest world

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of matter you shall be as omnipotent, as wise, as you ever *are* in those supernal regions of your birth, where you know your own divinity and your non-separation from Ishvara. W. U.

The free man can enter religion and use it, enter rites and ceremonies and forms and use them. It is when you are a slave to them that you must get out of them. M. E.

He who is really free can wear any faith, or even stage or mode of living, and be his true self in it. He is free of all modes and forms, for he has found the Life in all things. F. F.

Reduced to their simplest form, the complex and overlapping activities of humanity may be expressed as a struggle for individual freedom. B. T.

There can be no real freedom of development—and no possibility of true union in the bondage that makes for liberty—while one nation bears an enforced relationship to another. B. T.

Self-control is the foundation on which alone freedom can be built. Without that you have anarchy, not freedom; and every increase of the present anarchy is paid for by the price of happiness, which is given in exchange. But when Freedom comes, she will come down to a nation in which every man and every woman

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will have learned self-control and self-mastery ; and then, and then only, out of such men who are free, out of such women who are free, strong, righteous, ruling their own nature and training it to the noblest ends—of such only can you build up political freedom, which is the result of the freedom of the individual, and not the outcome of the warring passions of men. C. W.

FREE WILL

Free will is realized in the conditions and opportunities it presents to the being concerned, even though he may be bound perforce to the necessity inherited from the past. G. S.

Freedom is absence of all limitation, and how can there be any more limitations to our will when it is *the* Will, besides which there is nothing and by which all is determined. Thus in the world of the Real determination and free will are one and the same thing. F. C.

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G

GENIUS

A genius is a soul who is especially endowed with a sense of the creative power which is God and which he has worked hard to develop by his work of many lives. L. M. L.

Genius is the greatest response of the brain and brain-memory to the Higher Manas. S. D. iii.

GNOSIS

Gnosis . . . lit. "knowledge". The technical term used by the schools of religious philosophy both before and during the first centuries of so-called Christianity, to denote the object of their enquiry. This spiritual and sacred knowledge, the *Gupta Vidya* of the Hindus, could only be obtained by Initiation into Spiritual Mysteries of which the ceremonial "Mysteries" were a type. K. T.

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Pythagoras called his *Gnosis* "the knowlege of things that are," . . . and preserved that knowledge for his pledged disciples only ; for those who could digest such mental food and feel satisfied ; and he pledged them to silence and secrecy. K. T.

Two streams can be tracked through Christendom, streams which had as their source the vanished Mysteries. One was the stream of mystic learning, flowing from the Wisdom, the Gnosis, imparted in the Mysteries ; the other was the stream of mystic contemplation, equally part of the Gnosis, leading to ecstasy, to spiritual vision. E. C.

GOD

If that which the theists call God, and science "Force and Potential energy," were to become immutable but for an instant, even during the Maha Pralaya—a period when even Brahm the architect of the world is said to have emerged into non-being—then there could be no Manvantara, and space alone would reign unconscious and supreme in the eternity of Time. E. T. M.

God is not a mind, but the cause that the Mind is ; *not a spirit*, but the cause that the Spirit is ; not light, but the cause that the Light is. S. D. i.[1]

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God is All, and all things are God. All life and force and matter are modes of His existence. He is Immanent in the world which He has created; but He is at the same time Transcendent, and exists in a mode which can never be realized through His creation.

N. M.

God's transcendence retreats as Nature increases, until all functions having been objectivized and the self discovered, the whole world outside is Nature and God becomes immanent. P. I.

It is sometimes said that we cannot see God. I think I can see Him in part, and know something of His sublimity, as I look upon the Sun. N.

GODS

The head of all is Ishvara Himself; His Viceroys are the great Gods, each with his own vast area over which he rules, and each with his official hierarchy under him, until you come down to the lowest Devas, who carry on the work in the limited area of a village of the solar system. E. L. F.

The Lord of Akasha, Indra; the Lord of Air, Vayu; the Lord of Fire, Agni; the Lord of Water, Varuna; the Lord of Earth, sometimes called Kshiti (various names are used for him); each of these great *Gods*

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has what we may call one region marked out for his working. E. L. F.

You can catch some faint idea . . . of what the Gods can do for man, if man will only make the conditions that render it possible for Them to act : if they will but prepare the physical world, so that the celestial life may flow down into clean vessels, that will not pollute the holy flood that pours into them. A. I.

The spiritual "I" in man is omniscient and has every knowledge innate in it ; while the personal self is the creature of its environment and the slave of the physical memory. Could the former manifest itself uninterruptedly, and without impediment, there would be no longer men on earth, but we should all be gods. K. T.

GOOD

So, because he knows, he is on God's side, standing for good and resisting evil, working for evolution and not for selfishness. A. F. M.

From the wider standpoint of the kosmos, good and evil are relative terms, and everything is very good in the sight of the Supreme who lives in every one. How can a type come into existence in which He cannot live ? How can anything live and move, save as it has its being in Him ?

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GOSSIP

Much common talk is unnecessary and foolish; when it is gossip, it is wicked. A. F. M.

Three sins there are which work more harm than all else in the world—gossip, cruelty and superstition—because they are sins against love. Against these three the man who would fill his heart with the love of God must watch ceaselessly. A. F. M.

See what gossip does. It begins with evil thought, and that in itself is a crime. For in every one and in every thing there is good; in every one and in every thing there is evil. Either of these we can strengthen by thinking of it. A. F. M.

GREAT WHITE LODGE

There is nothing more remarkable about the Great White Lodge and every Elder Brother in it than the attitude of service to those who have yet to reach the levels to which They have attained. If, therefore, an individual can intensify in himself the spirit of service, he is well on the road to discipleship, for service is a great characteristic of those who desire to attain. M. E.

The few strong hands are the Great White Brotherhood. The struggle is not against the devil as the

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Christian puts it, nor must we think of the black magicians as holding the powers of evil. It is the overpowering strength of matter which is meant here by the powers of darkness. Our help in the effort to overcome them is needed and is calculated upon—it is part of the scheme. T. P. O.

GROUP SOUL

A Group-Soul is a collection of permanent triads, in a triple envelope of monadic essence. S. C.

In the animal kingdom, the permanent atoms receive far more varied vibrations than in the lower kingdoms, and consequently differentiate more quickly, the number of triads in the Group-Souls diminishing rapidly as this differentiation proceeds, and the multiplication of Group-Souls therefore going on with increasing rapidity. As the period of individuality approaches, each separate triad becomes possessed of its own envelope, obtained from the Group-Soul, and takes on successive embodiments as a separate entity; though still within the enveloping case of protecting and nourishing monadic essence. S. C.

GUNAS

Three fundamental qualities of matter—answering to three fundamental modifications in the consciousness of Ishvara—inertia, activity, and harmony, these are the

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famous three Gunas without which Prakriti cannot manifest. E. L. F.

Translate Tamas as inertia, the quality that does not move, that gives stability; Rajas is the quality of energy and motion; and Sattva is perhaps best expressed by harmony, the quality of pleasure-giving, as all pleasure springs from harmony and only harmony can give it. D.

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H

HAPPINESS

Happiness is a condition of illumination. That is the explanation of the value of the rapture of the Mystic ; it is an intense joy. I. Y.

The deep-rooted yearning for Happiness, planted in every sentient creature, spurs him to place himself at last in harmony with law, that is, to do the Right, to refuse to do the Wrong. T.

The truth in this case is that, if a man puts himself into accord with the divine law, happiness is the result of such harmony. The error is to identify worldly success with happiness, and to disregard the element of time. S. K.

If you are yourself full of happiness, that radiant joy is poured upon all who come near you, and you become a veritable sun. H. S. T.

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HARMONY

Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice discord; and discord, on a cosmical scale, means chaos—annihilation. I. U. i.

It is only through observing the law of harmony that individual life hereafter can be obtained; and the farther the inner and outer man deviate from this fount of harmony, whose source lies in our divine spirit, the more difficult it is to regain the ground. I. U. i.

All action, on every plane, produces disturbance in the balanced harmony of the Universe . . . harmony can only be restored by the reconverging *to the same point* of the forces which were set in motion from it.

K. T.

All pain and suffering are results of want of Harmony, and . . . the one terrible and only cause of the disturbance of Harmony is selfishness in some form or another. K. T.

HATHA YOGA

Rightly understood, this involves a severe physical purification and training, intended to bring the body into a perfect state of health, orderly functioning and refinement, so as to enable the ego using it to attain

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as much as is possible for him in the present incarnation. M. P.

Hatha Yoga seeks to control the vibrations of matter, and by this control to evoke the desired changes in consciousness. The weak point in Hatha Yoga is that action on this line cannot reach beyond the astral plane, and the great strain imposed on the comparatively intractable matter of the physical plane sometimes leads to atrophy of the very organs, the activity of which is necessary for effecting the changes in consciousness that would be useful. I. Y.

HATRED

The Emotion which is of the nature of Repulsion, driving objects apart from each other by pain, the disintegrating energy in the universe, is called Hate. S. C.

The Hatred which is Ignorance, repelling and destructive, has its three modes of manifestation in Fear, in Anger and in Scorn. G. B.

All desires, feelings and emotions which tend in the direction of *hatred*, are poison, and sooner or later have all the effects of poison. G. B.

He who hates becomes like that which he hates; so if you go out in hatred you are going out against

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yourself, against the creation of hatred which you make, and with which you must live until the hatred is exhausted. M. E.

HEALING

There are two great lines of mental healing. One of them depends on expelling from the physical body any substance which is inharmonious with the body as a whole. That deals with one class of disease. Another class of disease—many separate diseases come under each—depends on inharmonious vibrations between the astral, the etheric and the dense part of the physical body. You have got your vibrations jangled, instead of rhythmic and harmonious. Under that come all nervous diseases ; under that a large number of digestive troubles ; under that very many diseases which arise from disturbance of circulation, and so on. . . Another class altogether is a disorganization of tissues ; and these are, as a rule, not much dealt with by mental healers. P.

If . . . you are going to resort to a mental healer, choose your healer. Be careful whom you admit to that close relationship, to your inner life, for you are no longer dealing with the physical ; you are dealing with the mental plane and you must be very careful what influences you on that plane, and that you do not buy the health of the body by the injury or the poison of the mind. P.

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To be a mental healer, in the real sense, a man should be a saint at the same time ; and the higher the power is that he utilizes, the cleaner should be the hands that he brings to the divine work. P.

Side by side with the healing of physical disease by the adept, there is always the reference to the sin which is in touch with the physical disease. Otherwise sometimes a physical disease disappears and a more subtle disease makes its appearance ; sometimes a bodily suffering vanishes and a mental suffering takes its place ; . . . in some cases, while the disease has vanished, absolute mental injury has asserted itself and partial attacks of insanity have resulted. P.

HEALTH

It is reported that the Lord Buddha once said that the first step on the road to Nirvana is perfect physical health. H. S. T.

We can gradually make a body perfectly healthy and strong, and at the same time delicately organized, refined and sensitive. Healthy it should be—and in the East health is insisted on as a condition of discipleship—for everything that is unhealthy in the body mars it as an instrument of the Ego, and is apt to distort both the impressions sent inwards and the impulses sent outwards. The activities of the Ego are hindered if his instrument be strained or twisted by ill-health. M. B.

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A man in robust health usually absorbs and specializes so much more vitality than is actually needed by his own body that he is constantly radiating a torrent of rose-coloured atoms, and so unconsciously pours strength upon his weaker fellows without losing anything himself. H. S. T.

To develop the inner self *for the sake of bodily health* seems something like calling down fire from heaven to boil the kettle, instead of gathering sticks together and lighting a fire in the ordinary way; and one cannot help wishing that so noble and inspiring an attitude of mind had been called forth by a worthier motive. E. T.

HEAVEN (*Svarga*)

Heaven is not a place. It might almost be called an attitude of consciousness, though it is infinitely more, for it is a real intimation from the future. G. B.

If we desire the joys of heaven, the gladness of Devas, the feasts of the Svarga world, these are still stronger, still more subtle; and by all these are we bound to the wheel of births and deaths. W. U.

HELL

The state of Avichi is not, as has been popularly supposed, some kind of hell, but it is a condition in which

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the man stands absolutely alone in space, and feels cut off from all life, even from that of the Logos ; and it is without doubt the most ghastly experience that it is possible for any human being to have. It is said to last only for a moment, but to those who have felt its supreme horror it seemed an eternity, for at that level time and space do not exist. M. P.

HELP

Leave every man to do his own work in his own way ; be always ready to offer help where it is needed, but *never* interfere. For many people the most difficult thing in the world to learn is to mind their own business ; but that is exactly what you must do. A. F. M.

The desire to help others is the most potent force whereby we help ourselves. G. B.

We need not think too much about personal progress. It is possible to be so exclusively occupied with the idea, "How can I get on ?" as to forget the even more important question, "What can I do to help ?" H. S. T.

Most people who become really earnest students of Theosophy and active workers in our Society . . . wish to *know* the truth by their own direct personal experience, and to study Occultism with the object of acquiring the wisdom and power, which they feel that

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they need in order to help others, effectually and judiciously, instead of blindly and at haphazard. K. T.

HEREDITY

The limitations imposed on the Ego by any family heredity are exact consequences of that Ego's prior lives. O. T.

Heredity provides the tenement and also imposes those limitations of capacity of brain or body which are often a punishment and sometimes a help, but it does not affect the real Ego. O. T.

Heredity in giving us a body in any family provides the appropriate environment for the Ego. O. T.

HIERARCHY

The whole Kosmos is guided, controlled and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give them one name or another, whether we call them Dhyan Chohans or Angels—are "Messengers," in the sense only that they are agents of Karmic and Cosmic Laws. S. D. i.

The Sons of the Light, the Sons of the Fire, as They are called in some of the books, founded the Occult Hierarchy of our world. The greatest of your Rishis belong to that Body. I. G. W.

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In the Hierarchy the seven Rays are clearly distinguished. The First or ruling Ray is governed by the Lord of the World ; at the head of the Second Ray stands the Lord Buddha, and under These come respectively the Manu and the Bodhisattva of the root-race which is predominant in the world at any given time. Parallel in rank with These is the Mahachohan, who supervises all the other five Rays, each of which nevertheless has also its own Head. M. P.

There is one level in the Hierarchy, higher even than that of the Buddha—the level of the great King who is the One Initiator, but as He is one of the Lords of the Flame who came from Venus, it remains true that Gautama Buddha is the highest of our humanity. T. P. O.

I have recently laid so much stress on our urgent duty to give to the Hierarchy the co-operation for which that Hierarchy is asking, it being the first time in the history of evolution that They can attain their object, without destroying the whole civilization as They did in Atlantis, and on a smaller scale in Rome. T. C.

HINDUISM (*see also Religions*)

There is no check on freedom of thought in Hinduism. You may think as far as your intellect will carry you ; nothing is too sacred to be investigated, nothing too holy to be approached, if you are capable of

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approaching it ; in fact, thought is regarded as you may regard an eagle, in the great space above him. R. U.

This religion of Hinduism is the nearest copy of that divine ritual that exists on earth, given to man more perfectly modelled by the Gods Themselves than is the case with any other faith that has been given to the human race, and therefore is Hinduism dear to the heart of the occultist. A. I.

HOLY GRAIL

The descent of the ego is symbolized in ancient mythology by the Greek idea of the *krater* or Cup, and by the mediæval story of the Holy Grail ; for the Grail or the Cup is the perfected result of all that lower evolution, into which is poured the Wine of the Divine Life, so that the soul of man may be born. M. P.

When the Mysteries of Jesus passed away, not because there were no teachers, but because there were no pupils ready to be taught, then it was that this story of the Grail was given as an announcement, however veiled, that the ancient Path still remained open to the worthy. A. W.

You can see that in the Grail legend the teaching of the Mysteries was symbolically conveyed, and those who were able to pierce through the meaning of the

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legend had their feet placed upon the Path where the symbols became reality. A. W.

HYPNOTISM

A name given . . . to the process by which one man of strong will-power plunges another of weaker mind into a kind of trance ; once in such a state the latter will do anything *suggested* to him by the hypnotizer. Unless produced for beneficial purposes, the occultists would call it black magic or sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluids. K. T.

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I

IDEALS

An ideal . . . is a *fixed* idea, . . . *which guides and dominates conduct.* That is the full definition and meaning of an ideal; first the nature—thought; then its characteristic—fixity; then its work—the dominating of conduct, the building of character. B. N. I.

Cravings seek to acquire. Aspirations seek to become. Cravings contract. Aspirations are forthgoing. Ideals dwell in higher desires, and in the spirit of sex as sacrament, and in selfless love. G. B.

Each one of you who are younger should be forming your ideal, and the first thing is to determine what you mean to be. B. N. I.

While I ask you to make ideals for yourself into which your character and your life shall be builded, I also ask you to make an ideal for the country, and to make that ideal for the country the idol of your worship and the aspiration of your life. B. N. I.

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All things in life lose their savour after the Heavenly Vision is seen, and nothing thenceforth is possible except to give utterly, holding back nothing, to an Ideal of service, devotion, or renunciation. F. P. T.

ILLUSION

The Supreme is not really hidden from us, because He cannot hide from Himself, and to think that He can be hidden from us, who are Himself, is the subtlest mâyâ of all mâyâs, is illusion. He is our innermost Self, and the very heart of our being. B. G. H.

Esoteric Philosophy, teaching an *objective* Idealism—though it regards the objective Universe and all in it as Maya, Temporary Illusion—draws a practical distinction between Collective Illusion, Mahamaya, from the purely metaphysical standpoint, and the objective relations in it, between various conscious Egos so long as this Illusion lasts. S. D. i.

The objective *material* universe, we consider as a temporary *illusion* and nothing else. That alone which is eternal is *real* . . . We are a reality during that fit of illusion called life. K. T.

Everything is *illusion* (Maya) outside of eternal truth, which has neither form, colour, nor limitation. K. T.

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The world in which blossom the transitory and evanescent flowers of personal lives is not the real permanent world; but that one in which we find the root of consciousness, that root which is beyond illusion and dwells in the eternity. K. T.

IMAGINATION

The human Will is all-powerful and the Imagination is a most useful faculty with a dynamic force. The Imagination is the picture-making power of the human mind. O. T.

The imagination is a wonderful bridge between the known and the unknown, between the existing and the desirable, between the actual and the unattainable, between the apparently unchangeable and a veritable transformation. G. B.

The imagination is the creative hidden deity; force and matter its working tools. O. D. L. i.

IMMORTALITY

The word *immortality* has for the Initiates and Occultists quite a different meaning. We call "immortal" but the one Life in its universal collectivity and entire or absolute abstraction—that which has neither beginning nor end, nor any break in its continuity. E. T. M.

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That knowledge of God which is Eternal Life cannot be gained till everything earthly is surrendered, cannot be learned until everything has been sacrificed. The man must give up not only earthly wealth, which henceforth may only pass through his hands as steward, but he must give up his inner wealth as well, so far as he holds it as his own against the world ; until he is stripped naked he cannot pass the narrow gateway.

E. C.

The "Whither" stretches onward into the endless ages of Immortal Life. The dazzled eyes close ; the numbed brain is still. But above, below, on every side, stretches the illimitable Life who is GOD, and in Him will ever live and move and exist the children of men.

M.

INDIA

India, as she was of old, kept isolated from all the world, was so kept that she might have the treasure of spiritual knowledge poured into her and make a vessel for the containing. But when you fill the vessel, you do not then put that vessel high away on a shelf, and leave men thirsting for the liquid that it contains. The Mighty One filled His Indian vessel with the water of spiritual knowledge, and at last the time came when that water should be poured out for the quenching of the thirst of the world, and should not be left only for the quenching of the thirst of a single nation, for the

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use of a single people. Therefore the Lover of men came, in order that the water of life might be poured out; He broke down the wall, so that the foreigner might overstep her borders. A.

India, that had been a world-model of ordered duty in her divinely-moulded people, was in the far-off future —which to His divine eyes was not distant, . . . to serve not as world-model but as World-Saviour; that is the key to the later events. No nation may come to such high office save by treading the valley of the shadow of death, and by drinking to the very dregs the bitter cup of humiliation. B. G. H.

Arjuna understood that he was engaged in a work which meant ruin for India; that he knew, though he could not see beyond the India of the moment; the mightier India which was to be born of the birth-throes of the ruin was beyond his ken. B. G. H.

What from outside looks as conquest and subjection, to the eye of the spirit looks as opening of the spiritual temple, so that all the nations may come in and learn. A.

The great ideals of the past, adapted to the present and worked out in modern India, would spread from India to other nations of the world and would gradually mould them into the same rational wholesome method of living, and thus the whole world would be changed

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and carried on. We should gradually see in the western world, as well, the purity of youth, the unselfish generous life of the householder, replacing the competitive ideals of modern civilization. We should see old men retiring, and becoming counsellors and guides of families, and a few here and there showing the great ideal of complete renunciation, of utter indifference to all that the world can give. A. I.

If India is to rise again, if she is to stand high among the nations, how shall that be conducted ? By retracing the past, by remounting the past steps in order. She must begin by reviving the spirituality, the root source of all. Then she must build and revive education, substituting for the present an education suited to the crying needs of the country ; and when spirituality is re-established, when education is wisely chosen and wisely directed, then the restoration of the national prosperity is inevitable, it cannot be escaped. B. N. I.

The next stage of the Plan is the building up of a free Commonwealth of Nations in which India plays her equal part. That is why the English came here and others had to go away ; and the one Nation that is free in her institutions in her own island, if not free in her practice outside her own island, is the English Nation, chosen to come here and blend with the Indian Nation in the building up now of the World Empire, to be really a World Commonwealth, not a World Empire which was

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to rule by force, but a World Federation which was to govern by love and in peace. G. P.

The great teaching of India, the most precious, the most vital, and the most far-reaching, is the unity of the Self, the one Self in which all things are, and which lives and moves in all. A. I.

INDIFFERENCE (*see also Qualifications*)

Seeing objects then in their transitory character, it is quite natural that out of indifference to the objects should also grow, as a matter of course, that which he has long been striving after, namely, indifference to their fruits ; for the fruits are themselves but other objects. P. D.

As he grows in this indifference, it is not that he becomes less capable of feeling, for he is ever becoming more sensitive to every thrill of the world within and of the world without, . . . but that none of these may avail to shake him. O. C.

INDIVIDUALITY

The *individuality* is the higher Ego (Manas) of the triad considered as a unity. In other words the *individuality* is our imperishable Ego which reincarnates and clothes itself in *a new personality* at every new birth. K. T.

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Individuality. One of the names given in Theosophy and Occultism to the human higher Ego. We make a distinction between the immortal and divine and the mortal human Ego which perishes. The latter or "personality" (personal Ego) survives the dead body only for a time in Kâmaloka: the "individuality" prevails for ever. K. T.

God ever respects man's individuality, and will not enter his consciousness until that consciousness opens to give welcome; "Behold I stand at the door and knock" is the attitude of every spiritual Intelligence towards the evolving human soul; not in lack of sympathy is rooted that waiting for the open door, but in deepest wisdom. E. C.

INDIVIDUALIZATION

When, by the power of the Self preparing its own habitation, the matter of the mind plane begins slowly to evolve, then there is a downpouring from the great ocean of Atmâ-Buddhi which is ever brooding over the evolution of man—and this, as it were, meets the upward-growing, unfolding mind stuff, comes into union with it, fertilizes it, and at that point of union the causal body, the individual, is formed. M. B.

In all the symbols that have been used we recognize two great truths; that *something*, coming direct from God, is added to the life that has been evolving

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upwards, thus forming the human individual, and that this something is of the very essence of God Himself, so that the addition, or union, renders possible a fuller evolution than would have taken place without it. E. T.

INITIATION

From the Latin *initiatus*. The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism. In times of antiquity they were those who had been initiated into the arcane knowledge taught by the hierophants of the Mysteries ; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth. K. T.

In order that it may be possible for men themselves to advance, the institution, which in the outer world you know as the Great Initiations, was established by the invisible Hierarchy. R. U.

Entry into the Brotherhood of Those who rule the world may be thought of as the third of the great critical points in man's evolution. The first of these is when he becomes man—when he individualizes out of the animal kingdom and obtains a causal body. The second is what is called by the Christian " conversion," by the Hindu " the acquirement of discrimination," and

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by the Buddhist "the opening of the doors of the mind". That is the point at which he realizes the great facts of life, and turns away from the pursuit of selfish ends in order to move intentionally along with the great current of evolution in obedience to the divine will. The third point is the most important of all, for the Initiation which admits him to the ranks of the Brotherhood also insures him against the possibility of failure to fulfil the divine purpose in the time appointed for it. Hence those who have reached this point are called in the Christian system the "elect," the "saved" or the "safe," and in the Buddhist scheme "those who have entered the stream". T. T.

There are four grades of Initiation mentioned in exoteric works, which are known respectively in Sanskrit as Srotapanna, Sakridagamin, Anagamin, and Arhan; the Four Paths to Nirvana, in this our Fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes Chela (Pupil) to a higher Initiate. Three higher grades still have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this Fifth Race of ours, but the faculties necessary for the attainment of these higher grades will be fully developed, in the average ascetic, only at the end of this Root-Race, and in the Sixth and Seventh. S. D. i.

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You know the vows of poverty, of chastity, of obedience. They symbolize a great spiritual truth: the inner renunciation by the new Initiate of the whole of the possessions, physical, mental, which hitherto he may have regarded as his own. I.

There was a time when the White Lodge itself claimed progress in psychic development from its candidates as the first qualification for entrance on the Path. That system prevailed during the Atlantean period. But with the great spiritual impulse imparted to the Fifth Race by its naturally appointed Teacher when his time came, a change was introduced under his direction in the rules of Initiation, and the ethical or moral qualifications were taken first, in accordance with the scheme set forth in the earlier part of the present statement. G. S.

Initiation is a certain series of events through which the man passes; actual events and experiences taking a certain amount of time, not a vague indefinite series of feelings, but actual communications and thoughts and actions gone through by a man out of the physical body, in the presence of a great assembly of the Masters. I.

There are great Powers, the Powers of Nature, that bar his way, and till the Initiate gives the Word and the Sign, they will not allow him to pass through the portals of their realms. E. C.

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The "Cave of Initiation" is a well-known ancient phrase, and the Initiate is ever born therein ; over that cave "where the young child" is, burns the "Star of Initiation," the Star that ever shines forth in the East when a Child-Christ is born. E. C.

Expansion of consciousness is the note, as it were, of Initiation, for this expansion of consciousness gives what is called "the key of knowledge" ; it opens up to the Initiate new vistas of knowledge and of powers ; it places within his hand the key which unlocks the doors of nature. P. D.

It is an occult law, binding on every Initiate, that he may not use an occult power for his own helping ; if he do, he loses the power to help others, and it is not worth while to forfeit the great for the small. S. C.

INITIATIONS

First

The first great Initiation makes the man what is called by Shri Shankaracharya the Parivrajaka—what is called by the Buddha the Srotapati. The Buddhist word, generally given in its Pali form, means "he who has entered the stream" which separates him from this world. He no longer belongs to this world, though he may live in it ; he has here no place, nothing can hold him. P. D.

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When the first Initiation comes and breaks into pieces that which has been your constant companion through the ages, the causal body, and you feel truly lonely and lost, there then comes a light shining as from a great distance, the beginning of a realization that that may go and yet there is an eternal you even apart from all the experiences which have been yours. M. E.

The causal body of the pupil in the pre-Initiations stage is somewhat rigid, and then when it is broken into pieces, and when you come down from the Buddhic levels back into the causal body, a new one gathers around you. Later on you realize it is better than the one you had before, much more fluidic, more dynamic, much freer. M. E.

But during this stage, which is commenced by the first great Initiation and is closed by the second, there are three different things that a man must get absolutely rid of ere he can pass the second portal. P. D.

First, the sense of Separateness. He sees all as fragments of the One Life, and identifies himself with each in Order to help and save. Then he must get rid of all sense of Doubt. The third great fetter is Superstition ; the belief that a particular rite or ceremony is necessary for the attainment of the result that by it is sought. I.

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SECOND

The second stage is called by Shri Shankaracharya the Kutichaka, the man who builds a hut, called by the Buddhists the Sakridagamin, the man who receives birth but once more. This stage is one in which no definite fetters are cast off, but certain acquirements are made. After the second Initiation it is necessary that the Siddhis should be developed . . . and it is here that Kundalini must be roused. P. D.

The second Initiation rapidly continues the development of the mental body, and at or near this point the pupil learns to use the mayavi-rupa, which is sometimes translated as the body of illusion. This is a temporary astral body made by one who is able to function in his mental body. P. D.

THIRD

The third great Initiation makes the man what Shri Sankaracharya called Hamsa, what is called in the Buddhist literature an Anagamin, the man who receives birth no more, save indeed by his own free will. This stage is one—in which the man realizes unity, in which he knows that he is one with the Supreme. P. D.

In this stage a fetter is cast off which is called Kama-raga, desire ; even spiritual desires fall away from the man who reaches such a height. P. D.

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The other chain that he casts off in this stage—the Pali word Patigha, which in English we are obliged to translate as "hatred". What it really means is this : that inasmuch as he has become one with all, he no longer feels the distinctions between races and families, between all the differentiated objects in the world. He no longer can either love or hate because of external distinctions. P. D.

At this stage of the man's progress he has to be brought before the Spiritual King of the World, the mighty Head of the Occult Hierarchy, who, at this third step, either confers the Initiation Himself, or deputes one of His pupils, the three Lords of the Flame who came with Him from Venus, to do so ; and in the latter event the man is presented to the King soon after the Initiation has taken place. Thus the Christ is brought into the presence of His Father ; the buddhi in the Initiate is raised until it becomes one with its origin on the nirvanic plane, and a very wonderful union between the first and the second principles in man is then effected. M. P.

FOURTH

Having cast separateness aside for ever, he passes into the final stage of chelaship : Paramahamsa, Shri Shankaracharya calls it, Arhat is the Buddhist term . . . The real meaning of this name is that the man has passed the fourth great Initiation, and stands within the

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stage that precedes Jivanmukti ; in his waking consciousness he can rise to, live in, the Turiya region. He has no need to leave the body to enjoy it. P. D.

In this stage, he throws off the last five " fetters," that he may become the Jivanmukta. The first of these is called Ruparaga, desire for " life in form "—no desire for such life can move him. Then, he casts off Aruparaga, desire for " life without form "—no such desire has any power to bind him. And then Mana is cast away, and again we have to use an English word far too gross to express the real, subtle nature of the fetter cast off—pride ; not thinking even for a passing moment of the greatness of his own achievement, of the dizzy altitude at which he stands, for he recognizes neither high nor low, neither lofty height nor lowly vale. He sees and feels them all as one. He casts off next the possibility of being ruffled by anything that may occur. Whatever happens, he will remain unshaken. Then there falls from his limbs that last fetter of all—Avidya—that which makes illusion ; the last faint film which prevents the perfect insight and the perfect liberty. While he need be born no more, he may take birth if he will ; no compulsion can bring him back to earth, but of his own will he can reincarnate. He brings within his knowledge everything of our planetary ring.

P. D.

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FIFTH

He has reached the goal of humanity ; only the last gateway is before him, and that swings open at the sound of his footstep. That gateway passed, he becomes the Jivanmukta, according to the Hindu phrase, the Asekha Adept, or He who has no more to learn, according to the Buddhist nomenclature. All is known, all is accomplished. P. D.

He takes the final step that makes him Superman —Asekha, as the Buddhists call Him, because He has no more to learn, and has exhausted the possibilities of the human kingdom of nature ; *Jivanmukta*, as the Hindus speak of Him, a liberated life, a free being, free not because of any separate independence, but because His will is one with the universal Will, that of the One without a second. He stands ever in the light of Nirvana, even in His waking consciousness, should He choose to remain on earth in a physical body, and when out of that body He rises still higher into the Monadic plane, beyond not merely our words but our thought. M. P.

INNER GOVERNMENT

The Inner Government of the world is a scientific body, a gathering of Those who are in charge of the government of the world, and of all those great forces upon which the well-being of the world depends. M. E.

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The Esoteric School of Theosophy is one of H.P.B.'s greater activities under the direction of Masters, especially of the Master Morya, in order that individuals might be prepared for discipleship, for apprenticeship to the Inner Government of the world. M. E.

That word Eternal is never to be confused with everlasting. Remember that word is the word rightly given to that great Being beyond our knowing, who is spoken of in the Puranas as the Eldest Kumara, the great Being we call Sanat Kumara, The Eternal. Then the Three who are with Him, dwellers in that mystic City of Shamballa, the White Island Youth, are the remaining Kumaras, called the Pupils of Him who is the Head of the Inner Government of our World. I. G. W.

INNER RULER

It is this groping, striving, struggling divine Self, which, as evolution goes on, becomes in ever-increasing measure the true Ruler, the inner Ruler, the Immortal. Anyone who grasps that he is himself that Immortal Ruler, seated within his Self-created vehicles of expression, gains a sense of dignity and power which grows ever stronger, and more compelling on the lower nature. W. V.

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INNER VOICE

The time comes when you are able to say: "Right or wrong, whether it leads me to heaven or to hell, I follow the Inner Voice, which is the best guide I have; and, if it leads me wrong to-day, I shall know the Right by my blunder to-morrow." L. D. P.

What is true is that until a man is able to hear the inner voice and to look upon life from the standpoint of the higher planes he has no real grasp of the truth which lies behind all this complexity of manifestation that surrounds us. T. P. O.

INSPIRATION

Inspiration is a mighty reality, and so is the possibility of the outpouring of helpful force. Mon.

It is the custom of the Master to pour influence through His pupil, and often that influence may be not such as we class under the term "inspiration"; that is to say, it will not prompt the pupil to do or to say anything whatever, but it will be simply a tremendous outpouring of spiritual force which may be employed for various purposes; sometimes for the healing of some disease, but more often for the comforting of someone who is in trouble, for the guidance of someone who is in great difficulty. Mon.

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Our Masters, the true Leaders of the Society, have frequently inspired its speakers and writers ; but They have not done so, as a rule, by any sort of verbal dictation. Far more frequently They have done it by projecting into the mind of the speaker or writer certain ideas, leaving the man to clothe them in his own words. That is unquestionably an inspiration, because *spiro* means "I breathe" ; so inspiration is something breathed into one from without, and those ideas in that sequence would not have occurred to the speaker or writer without that interference. Mon.

INTELLECT

We speak of the march of the intellect, of its great development, and generally speaking regard it as something of which we may reasonably be proud. Yet the truth is that it is nothing but a ridiculous fragment of what it presently will be—a fact which is abundantly clear to those of us who have had the privilege of coming into contact with some of the Masters of the Wisdom, and seeing in Them what a fully developed intellect really is. Mon.

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. S. D. ii.

Intellect by itself alone will make the Black Magician. For intellect alone is accompanied with pride and

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selfishness : it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity.
S. D. iii.

INTUITION

Reason is the clumsy weapon of the scientists—intuition the unerring guide of the seer. I. U. i.

The intuition has nothing to do with reasoning ; it is a synthetic process. M. E.

The intuition of the causal body is the intuition which recognizes the outer ; whereas the intuition of Buddhi recognizes the inner. You see things from *inside* in using your buddhic intuition ; but you are realizing something *outside* yourself in the intellectual intuition.
T. C.

Mankind is constantly being taught in this world in two manners—through tuition and intuition. The statement is true in a general way, but the root of the matter is that a man really *understands* only through intuition.
I. W.

Intuition is not a rising of the personality towards the ego, but a coming forth, an emanation of the ego towards the world, through the personality. P. I.

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The only authority you recognize, the only command you allow, must be the Voice of that Intuition which is unalterable, which nothing in the world can shake.

K. of H.

We make a success of life, not by *thinking* about life, but by *intuiting* about life. How is the intuition to be trained ? By bringing to bear upon the character two types of forces—the forces of Brotherhood on the one hand, and the forces of Beauty on the other. The two kinds of forces are intimately related. If you develop your sense of Brotherhood, you will become more sensitive to Beauty ; if you will learn to create Beauty, you will instinctively feel a sense of comradeship with all that lives.

G. C.

INVISIBLE HELPERS

A department of activity which has recently been organized on a large scale by pupils of the Masters is that of practical service on the astral plane. The greater part of that work is among the newly-dead, who often find themselves there confused, bewildered and even suffering, especially when they have been frightened during life by the hideous stories of dreadful torture after death, which form part of the stock-in-trade of some perverted religious sects.

M. P.

Great are the difficulties they have who help the souls on the other side, to gradually do away with the terror

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and to make them understand that law is everywhere, and that malice and malignity are not found among the ruling Powers of the Kosmos. P. D.

The main work, then, done for the newly dead by our helpers is that of soothing and comforting them, of delivering them when possible from the terrible though unreasoning fear which often seizes them, and not only causes them much unnecessary suffering, but retards their progress to higher spheres ; and of enabling them as far as may be to comprehend the future that lies before them. I. H.

It is under the guidance of the Hierarchy that our band of helpers carries on its work, and so it comes about that as a student of occultism progresses on the Path he attains a wider sphere of usefulness. Instead of assisting individuals only, he learns how classes, nations and races are dealt with, and he is entrusted with a gradually increasing share of the higher and more important work done by the Adepts themselves. I. H.

The aspirant who definitely desires to become one of the band of astral helpers who are working under the direction of the great Masters of Wisdom will make his preparation part of a far wider scheme of development. Instead of merely endeavouring to fit himself for this particular branch of their service, he will undertake with high resolution the far greater task of training himself to follow in their footsteps. I. H.

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In the case of astral work at night, that work is none the less good and effective when done by those who are not able to bring any memory of it back into the physical brain. The laws of nature do not cease to operate because we cannot see the result, or do not remember what we have done. T. P. O.

ISLAM (*see also Religions*)

Islam means bowing to, surrender, and, religiously, surrender to the will of God. That is the one religion, says the Prophet, and truly it is so ; perfect submission to the divine Will. R. P. I.

The Prophet Muhammad is, of course, recognized as the supreme authority, but to tread the Path a Shaikh is necessary, and the Murid, the disciple, must show him the most absolute devotion and submission ; he must obey him in everything without reserve or hesitation. R. P. I.

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J

JAINISM (*see also Religions*)

The Jaina teaches that it is by many births, by innumerable experiences, the Jiva begins to liberate himself from the bonds of action. R. P. I.

The Jina is the conqueror, the man made perfect, who has conquered his lower nature, who has reached divinity, in whom the Jiva asserts his supreme and perfected powers : he is the Ishvara, from the Jaina point of view. R. P. I.

JUSTICE

Reward and punishment must be the just desert for prior conduct. Nature's law of justice is not imperfect, and it is only the imperfection of human justice that requires the offender to know and remember in this life a deed to which a penalty is annexed. In the prior life the doer was then quite aware of what he did, and nature affixes consequences to his acts, being thus just. O. T.

He realizes justice, therefore he cannot be angry with anything, for nothing can touch him which he

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has not deserved ; nothing can come in his way that he has not put there in his former lives. P. D.

Under the mighty law of divine justice, every man receives absolutely the exact results of his own action, whether it be bad or good ; but the evil necessarily works out its effects upon the lower planes, because it is only in the matter of those planes that its vibrations can be expressed, and it has no overtones capable of awakening a response in the causal body. M. V. I.

Justice consists in doing no injury to any living being ; but justice commands us also never to allow injury to be done to the many, or even to one innocent person, by allowing the guilty one to go unchecked. K. T.

The duty of the king was to do justice between man and man, so that all men might look to the throne as the fountain from which divine justice flowed. That is the ideal of the divine kingship, that is the ideal of the divine ruler. P. D.

One of the fundamental rules of Theosophy is justice to oneself—viewed as a unit of collective humanity, not as a personal self—justice, not more but not less than to others ; unless, indeed, by the sacrifice of the one Self we can benefit the many. K. T.

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K

KARMA

Karma is a collective expression applied to that complicated group of affinities for good and evil generated by a human being during life. E. B.

The one Life is closely related to the One Law which governs the World of Being—KARMA. Exoterically this is simply and literally "action," or rather an "effect-producing cause". Esoterically, it is quite a different thing in its far-reaching moral effects. It is the unerring LAW OF RETRIBUTION. S. D. i.

The inter-relation between our consciousness and our environment is our Karma. S. K.

Karma brings to you everything to which you have a right; and if what is called an injustice is done you, it is only the balancing up of an ancient wrong. No one can injure you or wrong you, no one can commit any injustice against you. The whole of that which you suffer comes out of your past. S. K

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The conditions of our present life are absolutely the result of our own action in the past ; and the other side of that statement is that our actions in this life are building up conditions for the next one. A man who finds himself limited either in powers or in outer circumstances may not always be able to make himself or his conditions all that he would wish in this life ; but he can certainly secure for the next one whatever he chooses. T. T.

A physical ailment is the last expression of a past ill-doing. E. C.

We cannot prevent causes from giving rise to effects, but we can modify the causes by adding to them. So do we modify the effects. Y.

As we are able to move in the physical world with security, knowing its laws, so may we move in the mental and moral universes with security, also as we learn their laws. S. K.

In the only sense in which a man can "interfere" with the laws of nature he is perfectly at liberty to do so, as much as he likes and can. He can inhibit the action of one force by bringing another against it ; he can overcome gravitation by muscular effort. In this sense, he may interfere with karma as much as he likes, and should interfere with it when the results are objectionable. S. K.

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In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. K. T.

Remember that you are of but little use to the Master until your evil karma is worked out, and you are free. By offering yourself to Him, you have asked that your karma may be hurried, and so now in one or two lives you work through what might otherwise have been spread over a hundred. But in order to make the best out of it, you must bear it cheerfully, gladly. A. F. M.

KARMA (*Collective*)

Collective Karma is the complex into which are woven the results of the collective thoughts, desires and activities of groups, whether large or small. S. K.

The rise and fall of nations are brought about by collective karma. Acts of national righteousness or of national criminality, led up to by noble or base thinking, largely directed by national ideals, bring about national ascent or national descent. S. K.

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Seismic changes—earthquakes, volcanoes, floods—or national catastrophes like famine and plague, all are cases of collective karma, brought about by great streams of thoughts and actions of a collective rather than an individual character. S. K.

A thunderstorm, an earthquake, a great flood, are not evil at all. They may release some men from their physical bodies, but surely that does no harm to them, in any case ; all that arises in such catastrophes is a matter of karma, and in the long run it assuredly works out for their good. T. P. O.

KARMA (*Control and Extinction*)

No one can interfere with the law of karma, any more than with the law of gravitation. T. P. O.

Man can become the master of his destiny only because that destiny lies in a realm of law, where knowledge can build up the science of the soul and place in the hands of man the power of controlling his future —of choosing alike his future character and his future circumstances. The knowledge of karma, that threatened to paralyze, becomes an inspiring, an uplifting, a supporting force. A. W.

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Delusive forms of falsehood go forth into the astral world ; the man of knowledge sends against them forms of truth ; purity breaks up foulness, and charity selfish greed. K.

A man cannot undo the past, he cannot destroy it, but so far as its effects are still in the future he can modify them or reverse them by the new forces he brings to bear as causes taking part in their production. K.

KARMA YOGA

The object of Karma Yoga is to substitute duty for self-gratification ; man acts to gratify his lower nature ; he acts because he wants to get something ; he acts for fruit ; he acts for desire for reward. He is to be taught to substitute duty for self-gratification, to carry on work as work because it is his duty . . . And when that stage is reached, Yoga is accomplished and the lesson of Karma Yoga has been learned. P. D

The use to which the function of Tamas—translated darkness, or sluggishness, or inertia, or negligence—will be put in Karma Yoga is to act as a force which is to be struggled against and overcome, so that strength may be evolved in the struggle, power of will may be developed by the effort, self-control and self-discipline may be accomplished by the attempt. P. D.

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The scripture of this Karma Yoga is that which was proclaimed by Shri Krishna on the field of Kurukshetra, when He taught this form of Yoga to Arjuna, to the prince, to the warrior, the man who was to live in the world, to fight in the world, to rule the state, and take part in all external activities ; here is the eternal lesson for men living in the world, how gradually they may rise beyond the gunas and so reach union with the Supreme.

P. D.

KINGSHIP

Divine Kingship will return to earth ; then men will take their places in society according to the stage of development that they have reached, and not according to mere guess-work as they do to-day. P. D.

Men are trying to make up for the loss of divine Kings by having a many-headed king that is called the People : instead of the divine Kingship of mighty Initiates they have what is called self-government and the methods of democracy—as though by multiplying ignorance by a sufficiently big multiplier, you might be able to multiply it into knowledge. P. D.

Where the Will is pure with the Fire of Youth, where desires are restless with the generous aspirations of Youth, where speech and action are alive with the ordered freedom of Youth, there indeed is an earth becoming a heaven, and the Spirit of Youth is achieving its Kingship and therefore its perfect Freedom. G. B.

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Theosophy reveals Kingship in all life, not merely in humanity. F. F.

You do not merely learn of kingship from the kings of men, you learn of kingship from the kings of the mineral kingdom, the vegetable kingdom, the animal kingdom itself, from the kings of the Deva and other kingdoms around you. M. E.

KNOWLEDGE

Knowledge is of no value save as it leads to wisdom, and wisdom, of course, consists in realizing the unities, the order, the purpose, the harmony, and the truths of life. M. E.

Science proves that knowledge is the condition of freedom, and that only as man knows can he compel. S. K.

The only way to attain the capacity to imbibe higher knowledge is to begin by trying to understand our present conditions, and to order our lives intelligently in view of the facts which we find. H. S. T.

KUMARAS

The great Kumâras, Those who are spoken of as Mânasaputras, Sons of Mind, the firstfruits of a past evolution, Those came to humanity in order that They

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might hasten its growth, might quicken its development, and by throwing out a spark from Their own essence, They gave that impulse we have read of, by which Manas, or the individual soul, was born in man.

P. D.

KUNDALINI

There are links between the physical and the astral bodies, between the astral and the mind bodies, and as evolution proceeds they are vivified by the will, setting free and guiding the "serpent-fire," called Kundalini in Indian books. The preparatory stage for the direct action that liberates Kundalini is the training and purifying of the vehicles, for if this be not thoroughly accomplished the fire is a destructive instead of a vivifying energy.

M. B.

Kundalini is called the world's mother because the outward action of the powers of consciousness is always regarded as feminine. Thus will, wisdom and activity are feminine, being shaktis or powers, outward turned aspects of the divine. She is the representative of all these, as they were expressed in the creation of the world, in the activity of Brahma, the Third Logos. It has also been said that she is the world's mother because it is through her that the various planes are brought into conscious existence for the occultist.

T. P. O.

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L

LAW

The Universe is worked and *guided*, from *within outwards*. As above so it is below, as in heaven so on earth ; and man, the microcosm and miniature copy of the macrocosm, is the living witness to this Universal Law and to the mode of its action. S. D. i.

In all departments laws are inviolable and unchangeable, and each brings about its own full effect, although the final result of their interaction is the effective force that remains when all balancing of opposing forces has been made. All that is true of laws in general is true of Karma, the great law. Causes being present, events must follow. But by taking away or adding causes, events must be modified. S. K.

Mental and moral laws are as much part of natural law as the laws of electricity, and all laws are part of the order of nature. S. K.

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The inviolability of Law does not bind—it frees. We move safely, surely, because of the inviolability of Law. S. K.

If you were born a coward, you can think yourself brave; if you were born dishonest, you can think yourself honest: if you were born untruthful, you can think yourself truthful. Have confidence in yourself and in the Law. S. K.

LEISURE

Leisure is in a way just as much a business as is business itself. It is a mode of growth, as business is. But it takes the special form of recreation through relaxation, or through the diverting of the attention from that which normally occupies and indeed preoccupies it. Y.

No one should be compelled to have leisure which is not creative in its nature. M. E.

LIBERATION (*see also Qualifications*)

Mumuksha is the desire for emancipation, the wish to gain liberation, that which, crowning the long efforts of the candidate, shows him to be an Adhikari, to be ready for Initiation. P. D.

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Often it (mumuksha) is translated as an intense desire for liberation from the round of births and deaths, and for union with God. But to put it in that way sounds selfish, and gives only part of the meaning. It is not so much desire as *will*, resolve, determination. It is indeed the will to be one with God, not in order that you may escape from weariness and suffering, but in order that because of your deep love for Him you may act with Him and as He does. A. F. M.

Man may gain, if he so desire it, a liberation which is fundamentally selfish, which lifts him indeed out of the world of change . . . but which helps not in any way his brethren, which does not break their bonds nor set them free; this is a liberation which is for the unit rather than for the whole, in which a man passes out of humanity and leaves humanity to struggle along its way. Liberation pure and simple (for an age) may be gained by this mere destruction of desire. P. D.

LIFE

There is but One Life, the Life of God, within everything in His universe. E. L. F.

1—Life is.
2—Life is one.
3—Life is universal.

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I regard these three fundamental laws as a trinity. The apex, "life is." On one base, "life is one." On the other base, "life is universal." M. E.

Those who are most alive with Life are those in whom the Spirit of Youth abides most splendidly. G. B.

Truth is Life. Hence Life is the Spirit of Youth, and as Life grows so does Youth intensify. G. B.

Life is ever active, moving onward in a ceaseless process of unfoldment. Time is the slow-motion of this process. Eternity is its fullness. Y.

Beyond contemplation, mode of the mind; beyond ecstasy, mode of the enraptured feelings; beyond even intuition's power to pierce to Reality there is the supreme Life whereinto the Spirit is led. S. R.

LOGOS

Logos (*Gr.*). The *manifested* deity with every nation and people; the outward expression or the effect of the cause which is ever concealed. Thus, speech is the *logos* of thought; hence, in its metaphysical sense, it is aptly translated by the terms "Verbum," and "Word". K. T.

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Coming forth from the depths of the One Existence, from the ONE beyond all thought and all speech, a LOGOS, by imposing on Himself a limit, circumscribing voluntarily the range of His own Being, becomes the manifested God, and tracing the limiting sphere of His activity thus outlines the area of His universe. A. W.

The LOGOS—not yet a first, since there is yet no second—is seen as a Point irradiating a sphere of Matter, drawn round Him as the field of the future universe, flashing with unimaginable splendour, a true Mountain of Light, as Manu has it, but Light invisible save on the spiritual planes. S. C.

The Point . . . vibrates between centre and circumference, thus making the Line which marks the drawing apart of Spirit and Matter, rendering cognition possible, and thus generating the Form for the Second Aspect, the Being we call the Second Logos. S. C.

The Third Logos, the Universal Mind, begins His creative Activity by working on the matter drawn in from the infinite space on every side for the building of our solar system. S. C.

It is from this Third Aspect that the first movement towards the formation of the system comes. Previous to this movement we have in existence nothing but the atomic state of matter in each of the planes of nature, none of the aggregations or combinations which make

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up the lower sub-planes of each having yet been formed. But into this sea of virgin matter (the true Virgin Maria) pours down the Holy Spirit, the Life-giver, as He is called in the Nicene Creed; and by the action of His glorious vitality the atoms are awakened to new powers and possibilities of attraction and repulsion, and thus the lower subdivisions of each plane come into existence. M. V. I.

The First Logos of the Theosophist, the Mahâdeva of the Hindu, the Father of the Christians, has Will as predominant, and shows forth the power of sovereignty, the Law by which the universe is built. The Second Logos, Vishnu, the Son, is Wisdom, that all-sustaining and all-pervading power by which the universe is preserved. The Third Logos, Brahmâ, the Holy Spirit, is the Agent, the creative power by which the universe is brought into manifestation. There is nothing in divine or human consciousness which does not find itself within one or other of these modes of Self-expression. S. K.

LORD OF THE WORLD

On every planet the Solar Logos has His Representative, acting as His Viceroy. On our globe the title given to this great Official is the *Lord of the World.* He is the Head of the Brotherhood; and the Brotherhood is not only a body of Men each of whom has His own duties to perform; it is also a stupendous

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unity—a fully flexible instrument in the Lord's hand, a mighty weapon that He can wield. M. P.

LORDS OF THE FLAME (*see also Kumaras*)

We must not forget that if the Lords of the Flame from Venus had not left Their system and come down into ours to help us, we should be at least one round behind the position that we have so far achieved. It may be the duty of some of us in the future to go to the help of some other system less advanced than ours. T. P. O.

Those great Lords of Light came from Shukra, Venus, . . . They came because, without guidance from higher Beings, the intellect would have gone wrong, plunged amid a world of passion and animal nature, with which it was filled, to the great destruction of the forward evolution of human beings. I. G. W.

LOVE (*see also Qualifications*)

Of all the Qualifications, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient. A. F. M.

Because God is Love, you, if you would become one with Him, must be filled with perfect unselfishness and love also. A. F. M.

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In your anxiety to acquire dispassion do not kill out Love. Love is the Life in every one of us, separated Selves. It draws every separated Self to the other Self. I. Y.

Love cannot be soiled. Do you not remember how Shrî Râmachandra Himself, the Avatâra of Vishnu, when He was offered plums by an outcast, who, in her ignorance but in love, had bitten each plum to see if it were sweet before she offered it to the One whom she adored, how He took them and ate them one after another, for His lips purified the impurity of hers, and love is the cleanser of evil. R. U.

The ultimate purification of love is where that love becomes absolutely divine, where it gives because it is its nature to spread happiness, where it asks nothing for itself but seeks only that others should be glad. P. D.

For Love's sake there may be need to condemn, but the condemnation is ever loving, helpful, generous. G. B.

Few of us are old enough in spirit to love without desiring to be loved. G. B.

In this great up-climbing, it is far better to suffer from Love rather than to reject it, and to harden your hearts against all ties and claims of affection. Suffer

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for Love, even though the suffering be bitter. Love even though the love be an avenue of pain. The pain shall pass away, but the Love shall continue to grow, and in the unity of the Self you shall finally discover that Love is the great attracting force which makes all things one.

I. Y.

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M

MAGIC

MAGIC, CEREMONIAL. Magic, according to kabalistic rites, worked out as alleged by the Rosicrucians and other mystics, by invoking powers spiritually higher than man, and commanding elementals who are far lower than himself on the scale of being. K. T.

MAGIC, WHITE. "Beneficent magic," so called, is divine magic, devoid of selfishness, love of power, of ambition or lucre, and bent only on doing good to the world in general and one's neighbour in particular. The smallest attempt to use one's abnormal powers for the gratification of self makes of these powers sorcery or black magic. K. T.

Magic is the use of the Will to guide the powers of external nature, and is truly, as its name implies, the great science. The human Will, being the power of the Divine in man, can subjugate and control the inferior energies, and thus bring about the results desired. S. C.

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The difference between White and Black Magic lies in the motive which determines the Will; when that Will is set to benefit others, to help and bless all who come within its scope, then is the man a White Magician, and the results which he brings about by the exercise of his trained Will are beneficial, and aid the course of human evolution. S. C.

When the Will is exercised for the advantage of the lower self, when it is employed for personal ends and aims, then is the man a Black Magician, a danger to the race, and his results obstruct and delay human evolution. He is ever contracting by such exercise, becoming more and more separate from his kind, shutting himself within a shell which isolates him, and which grows ever thicker and denser with the exercise of his trained powers. S. C.

MAHATMAS

MAHÂTMÂ (*Sans.*). Literally, "great soul". An adept of the highest order. An exalted being, who having attained to the mastery over his lower principles, is therefore living unimpeded by the "man of flesh". Mahâtmâs are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution. K. T.

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MAN

Whence comes man and whither goes he? In the fullest answer we can only say: Man, as a spiritual Being, comes forth from God and returns to God. M.

Man himself has not evolved through the lower kingdoms, as believed by some, though the human *form* has done so. But he garners the harvest of that lower evolution; for he has the highly-evolved matter for his form, and he also gathers within himself, as it were, the sum total of the experiences of the life as it evolved upwards; the individualized lower life merging, so to speak, with the divine germ. E. T.

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment. I. W. L.

MANAS

MANAS *(Sans.)*. Lit., "mind". The mental faculty which makes of a man an intelligent and moral being, and distinguishes him from the mere animal; esoterically, however, it means, when unqualified, the higher Ego or the sentient reincarnating principle in man. K. T.

Manas, or the Thinker, is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. O. T.

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Higher Manas, if able to act, becomes what we sometimes call Genius ; if completely master, then one may become a god. O. T.

Lower Manas operating through the brain is at once altered into the shape and other characteristics of any object, mental or otherwise. O. T.

Manas is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself ; and thus, assimilating itself to the Monad, shares its immortality. S. D. i.

MANTRA

A mantra is a definite succession of sounds. Those sounds, repeated rhythmically over and over again in succession, synchronize the vibrations of the vehicles into unity with themselves. Hence a mantra cannot be translated ; translation alters the sounds. I. Y.

A bijam is a sound, word or sentence to be pronounced at the beginning of a mantra, in order to bring about a desired effect. In the bijam is the very essence of the whole mantra. The mantra-fruit grows, for the individual, out of these seed-sounds that precede the repetition of the mantra. B. G. H.

The word *mantra* is Sanskrit, and is practically equivalent to our word charm or spell. The majority

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of mantras used in India for good purposes are verses from the Vedas, pronounced with intention according to the traditional methods, which are the outcome of practical occult knowledge . . . If we are to classify them from our Western point of view, I should say that there are five main types of these mantras :

Those that work simply by faith.
Those that work by association.
Those that work by agreement or covenant.
Those that work by their meaning.
Those that work by their sound, without reference to meaning.

I. L.

MANU

The choosing out of a new Race is the task of a particular Personage in the Occult Hierarchy, whose only name, so far as we know it, is that which has been borrowed from the Hindu, the Manu, the Man, or the Thinker, the ideal or typical man. The Manu forms in His own mind, after the master conception of the Planetary Logos, the plan of the man that is to be, which He will gradually realize along the lines of natural evolution. These laws of evolution are used by the Manu with scientific knowledge and therefore with certainty.

C. W.

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MARRIAGE

Marriage is, perhaps, the holiest act in which any human being can participate. It is a solemn dedication and consecration. Y.

There must be in marriage the recognition of the essential equality of the man and of the woman, and no marriage can last where the woman does not see her way to reverence the man, and where the man does not see his way to reverence the woman. M. E.

MASTERS (*see also Adepts*)

MASTER. A translation from the Sanskrit *guru*, "spiritual teacher," and adopted by the Theosophists to designate the Adepts, from whom they hold their teachings. K. T.

This title has been reserved for that limited number of members of the Great White Brotherhood who accept pupils from among those who are still living in the world. That number is small; it would seem that one Adept on each of the rays is appointed to attend to that work, and all those who are coming along His particular ray of evolution pass through His hands. No one below the rank of Adept is permitted to assume full responsibility for a pupil, though those who have held the position of pupil for a number of years are often employed as deputies, and receive the

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privilege of helping and advising promising young aspirants. T. P. O.

A body made suitable for higher work is inevitably a sensitive one, and for that very reason it requires careful treatment if it is to be always at its best. It would wear out as ours do if it were subjected to the innumerable petty frictions of the outer world, and its constant torrent of unsympathetic vibrations. Therefore the Great Ones usually live in comparative seclusion, and appear but rarely in that cyclonic chaos which we call daily life. M. P.

The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near Them, one insensibly prepares in himself the conditions of spiritual growth, and it is when we are thrown upon our own resources that we are enabled to bring out the powers latent in our characters. O. D. L. iv.

From the beginning of the history of The Theosophical Society every great Theosophist, and every leader of our movement, has declared his direct knowledge of and contact with the Masters, and his dedication to Their service in the movements in which he is appointed to work. F. F.

There must ever be those who know the Masters face to face. There must ever be a proportion of our

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membership treading the Sacred Way in the Esoteric School founded by H. P. Blavatsky, so that the narrow Way to the Masters may, in comparative safety, be available to those members in whom the spirit moves to set their feet upon it. F. F.

The Masters Themselves refuse to be made dogmas or acid tests of loyalty and rectitude. They categorically refuse to allow Their authority to be invoked. They ask for no recognition. They do not ask for belief in Themselves as Persons, though I imagine They hope that for Theosophy's sake They may be regarded in principle as living witnesses to the future that awaits all growing life. F. F.

MATTER

Matter, to the Occultist, it must be remembered, is that totality of existence in the Kosmos, which falls within any of the planes of possible perception. S. D. i.

Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. I. U. i.

That which eternally in the One is the root of limitation and division, and which, when manifested, is called Matter. E. C.

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Matter is Eternal. It is the Upadhi, or Physical Basis, for the One Infinite Universal Mind to build thereon its ideations. S. P. i.

There is a difference between *manifested* and *unmanifested* Matter, between Pradhana, the beginningless and endless cause and Prakrit, or the manifested effect. S. D. i.

These are the two great differences between the downward and upward arcs. In the downward, matter takes up qualities ; in the upward, matter is formed into vehicles, or sheaths, or bodies. E. L. F.

MAYAVI RUPA

A higher form of subtle body, belonging to Manas is that known as the Mâyâvi Rûpa, or "body of illusion". The Mâyâvi Rûpa is a subtle body formed by the consciously directed will of the Adept or disciple ; it may, or may not, resemble the physical body, the form given to it being suitable to the purpose for which it is projected. In this body the full consciousness dwells, for it is merely the mental body rearranged. The Adept or disciple can thus travel at will, without the burden of the physical body, in the full exercise of every faculty, in perfect self-consciousness. 7 P.

Pupils of the Masters are in due course taught to travel in their mental bodies, and to form what is

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called the *mayavi rupa* when they wish to work on the astral plane. One who has learnt to do this leaves his astral and physical bodies lying on the bed, and when he wishes to work on the astral plane he materializes a temporary astral body for that purpose and lets it dissolve again as soon as the necessity for it has passed.

T. P. O.

MEDITATION

Meditation is the deliberate and formal training of the mind in concentration and in fixity of thought. P. D.

Anyone who determines to lead a spiritual life must daily devote some time to meditation. As soon may the physical life be sustained without food as the spiritual without meditation. T. P.

You can sit quietly in your chair, with your physical body at ease, and you can, by taking yourself to some splendid place of which you have heard, or which once you have visited, enter into the spirit of that place and ascend to its mighty heart and dwell therein and issue forth refreshed, cleansed, strengthened, with a power of physical majesty upon you. M. E.

Although the man in his daily meditation may see but little progress, and it may seem to him that his efforts are altogether unsatisfactory and without result, a clairvoyant watching him will see exactly how the

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astral and mental bodies are slowly coming out of chaos into order, slowly expanding and gradually learning to respond to higher and higher vibrations. H. S. T.

Set meditation is a step towards the accomplishment of constant meditation ; it takes a part of daily life in order to permeate the whole, and men practise it daily in order that gradually it may absorb the life. The time comes when for the Yogî there is no fixed hour for meditation, for all his life is one long meditation. No matter what outer activities he may be doing, he meditates ; and he is ever at the Feet of his Lord although both mind and body may be active in the world of man. P. D.

MEMORY

We should keep in mind the fact that our true and permanent life is in the causal body, and on the mental plane, and that there, alone, is unbroken memory possible. E. T.

Memory is not a faculty, and is not preserved ; it does not inhere in consciousness as a capacity, nor is any memory of events stored up in the individual consciousness. Every event is a present fact in the universe-consciousness, in the consciousness of the Logos ; everything that occurs in His universe, past, present and future, is ever there in His all-embracing consciousness, in His " eternal Now ". S. C.

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The event exists with all its surrounding circumstances, "remembered" and "forgotten" alike, in but one state, the memory of the LOGOS, the Universal Memory. Anyone who is able to place himself in touch with that memory can recover the whole circumstance as much as we can; *the events through which we have passed are not ours*, but form part of the contents of His consciousness. S. C.

MEMORY OF PAST LIVES

People do not remember their past lives because they are not yet conscious in the causal body as a vehicle; it has not developed functional activity of its own. It is there, the essence of their lives, their real "I," that from which all proceeds, but it does not yet actively function; it is not yet self-conscious, though unconsciously active, and until it is self-conscious, fully self-conscious, the memory cannot pass from plane to plane and therefore from life to life. M. B.

If we do not remember our past lives, it is in no small measure because we have not yet learned how to forget, which is to say we have not yet learned to give due value to our various experiences. G. B.

Bergson has very luminously pointed out that "we think with only a small part of the past; but it is with our entire past, including the original bent of our soul, that we desire, will, and act." P. L.

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If, therefore, we are to trace the memories of our past lives in our present normal consciousness, we must note how we feel and act, expecting to recover little of such memories in a mere mental effort to remember. P. L.

Let but a man or woman find that Work for whose sake sacrifice and immolation are serenest contentment, then slowly the larger consciousness of the Soul descends into the brain of the personality. With that descent begins the direct memory of past lives. P. L.

MENTAL BODY

Vibrations of consciousness are ever shaking out one kind of matter and building in another. And it follows, as a necessary consequence, that according to the kind of matter we have built into our mental bodies in the past, will be our power of responding to the thoughts which now reach us from outside. T. P.

Each man is the person who most constantly affects his own mental body. Others affect it occasionally, but he always. The speaker to whom he listens, the author whose book he reads, affect his mental body. But they are incidents in his life ; *he* is a permanent factor. His own influence over the composition of the mental body is far stronger than that of anyone else, and he himself fixes the normal vibration-rate of his mind. T. P.

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MIND

Mind is the Soul's manifestation in the world of matter, it is manifested there in order that it may work for the purposes of the Soul. O. C.

Mind comes to man as he ascends from kingship in the animal kingdom into citizenship of the human kingdom. It is the new power he now must learn to conquer. But the process of learning involves his slavery to mind before he can become its master. F. F.

Mind is the essence of divinity ; but it is quite obvious that mind can either create or destroy . . . It is the mind that makes things narrow, that longs for forms, that desires to fill those forms. It is the mind that always tends to be concrete ; and against that characteristic of the mind you must guard yourselves. K. of H.

MONAD

It is the EMANATING SPARK FROM THE UNCREATED RAY—a mystery. S. D. i.

The Monad is the highest separated form, and is so little separated, by such a subtle film of matter, that you can only say that there is a veil of separation ; but that veil is permeable, and no one Monad has one place, but all have every place. W. U.

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The Monad *on his own plane* is strong, conscious, capable, so far as his internal life is concerned ; the one is the Monad in Eternity, the other is the Monad in time and space ; the content of the Monad eternal is to become the extent of the Monad temporal and spatial. S. C.

Some of the Monads, willing to live through the toils of the five-fold universe, in order to master matter and in turn to create a universe therein, enter into it to become a developed God therein, a Tree of Life, another Fount of Being. S. C.

MORALITY

Morality is an individual thing, and it depends upon the Dharma of the man who is acting, and not upon what is sometimes called "absolute right and wrong". There is nothing absolute in a conditioned universe. And right and wrong are relative, and must be judged in relation to the individual and his duties. D.

Morality is not without its laws ; like everything else in a universe that is the expression of divine thought, morality has also its conditions and limitations. D.

For a man on the higher rung of the ladder to come down to the lower is to go against evolution, and, therefore, for him such action is immoral ; but for a man to rise from the lower stage to stand on that same rung is moral, because it is in the line of his evolution. D.

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MOTHERHOOD

Fatherhood or Motherhood, Holy Ghost or eternal Mother, are ways of looking at and experiencing the one eternal Reality of Creation. F. C.

Students should understand that a great department of Motherhood exists, and has an important place in the Inner Government of the world. M. P.

In the experience of the eternal Mother, which is but another way of experiencing God the Creator, we enter into that all-embracing Motherhood in which the creative Fire is fostered, tenderly cared for until it can become productive in the abundance and beauty of living form. F. C.

MT. EVEREST

Right up through Mt. Everest comes surging the great power of earth ; right down from our Father Sun Himself comes streaming the great power of life ; and both meet, as it were, in you. M. E.

The average individual lives on the plains of his being. It is at very rare intervals that even for a moment he flashes upwards into his own higher world, alone into his mountains, still less of course, into his Everest. M. E.

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There are international, world-wide places of spiritual magnificence which have tremendous meaning, and are used as great spiritual centres for spiritual activity. The greatest of these is Kailasa, Mount Everest. M. E.

Mt. Everest is used for Transfigurations. It is used for semi-physical experiences as to the unity of all life, either from the standpoint of the Buddhic conciousness in which the individual lives and goes out into all surrounding life, or from the standpoint of the Nirvanic consciousness, where the whole of the circumference of life is drawn magically into the individual centre of the human being. It is used also for those experiences which relate specifically to the Atmic plane, whereby an individual enters into, becomes part of, the compelling rhythm of universal life—not merely of the earth life but of universal life, so that it throbs in him and through him and he becomes identified with the throbbing. M. E.

MULAPRAKRITI

When we speak of Mulaprakriti, the root of matter, we do not mean that it exists as the matter we know. . . . It is the root of matter, that of which all forms of matter are merely modifications. . . which implies that our great Lord, who brought our solar system into existence, is taking matter which already has certain properties given to it by One yet mightier than Himself. In that matter three gunas exist in equilibrium, and it

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is the breath of the Logos that throws them out of equilibrium, and causes the motion by which our system is brought into existence. A.

MUSIC

For each one of us God has written a great music, and He is waiting till each is ready to give it to his fellow-men. But we must all learn the technique of our instrument, and we must learn also the message of our music. For that learning, He sends us out into His universe, to work, to play, to enjoy, to suffer ; and all the time He watches and guides, whether we co-operate with Him or thwart His plan. G. C.

The Music of the Future, when a vaster range of sound shall appeal to ears more finely organized than ours, and when the ears of a new race shall demand from its musicians greater delicacies of musical sound than have yet been mastered amongst us—there is a new possibility there. C. W.

Everything we call music is some faint groupings of the syllables of the Name into melodies and harmonies that gives us glimpses of beauties of God's own Song of Life. S. R.

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MYSTERIES

In all ancient nations there were certain great institutions known as Mysteries, . . . into which certain people were initiated. In the early days all those who were purest and noblest participated in these Mysteries ; they destroyed all fear of death, and gave to man the certainty of Immortality. I.

The ancient Mysteries were mysteries to the profane only, whom the hierophant never sought nor would accept as proselytes ; to the initiates the Mysteries became explained as soon as the final veil was withdrawn. I. U. ii.

The Mysteries were imparted to the elect of that Race when the average Atlantean had begun to fall too deeply into sin to be trusted with the secrets of Nature. S. D. iii.

The lack of suitable pupils caused the Mysteries to be withdrawn as an institution publicly known to exist, and teaching was given more and more secretly to those rarer and rarer souls, who by learning, purity, and devotion showed themselves capable of receiving it. E. C.

MYSTICISM

Mysticism is a life of the Spirit which cannot be held within the boundaries of the religions. N. M.

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" Mysticism " is the seeking of union by emotion. I. Y.

The mystic is one who so reorganizes his inner nature that it begins to be a mirror, however small it may be, of the great procession of events which God creates in the world. R. U.

There are six main types of mysticism, as follows : 1. The Mysticism of Grace. 2. The Mysticism of Love. 3. Pantheistic Mysticism. 4. Nature Mysticism. 5. Sacramental Mysticism. 6. Theosophical Mysticism. N. M.

Mystics are a law unto themselves, for the inner law has replaced the external compulsion. More rigid, for it is the law of their own nature ; more compelling, for it is the Voice of the divine Will ; more exacting, for no pity, no pardon, is known to it ; more all-embracing, for it sees the part only in the whole. B. M.

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N

NATURE

The Divine Nature expresses itself in creation in ascending grades of life and form ; it is the Divine Mind which is manifest in the law, beauty and harmony which are in the universe. N. M.

In the process of developing worlds from fiery nebulæ, Nature begins with something earlier than minerals—with the elemental forces that underlie the phenomena of Nature as visible now and perceptible to the senses of man. E. B.

Scientific knowledge begins to say in scientific terms what the Rishis said in terms of the spirit, that man may rule and regulate the working of the lower powers of Nature by action that he himself performs, and in this way growing knowledge justifies the ancient teaching, justifies to the intellect what the spiritual man sees by direct intuition, by the spiritual sight. P. D.

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Nature has her sounds in all the different times of her unfolding, from dawn to sunset, and sunset to dawn, and these finer notes are attuned to these mysteries of Nature, so that unheard melodies may be mirrored in the music of human instruments. C. W.

"Back to the land" contains, Theosophically speaking, a very deep truth. To live near to nature, to be content with natural enjoyments, to return to simplicity and peace: these, far from being inconsistent with growth, are in fact growth's greatest stimuli. Y.

NATURE-SPIRITS

Nature-spirits neither . . . have been nor ever will be members of a humanity such as ours, yet the indwelling life of the nature-spirit comes from the same Solar Deity as our own, and will return to Him just as ours will. H. S. T.

We may regard the nature-spirits of the land as in a sense the original inhabitants of the country, driven away from some parts of it by the invasion of man, much as the wild animals have been. H. S. T.

Creatures of that sort will take advantage of you if you lay yourself open to their influence. Many of them, as I have before explained, are delighted to find a man in a royal rage. They do not in the least care why he is angry . . . but when they find a vortex of vivid

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coarse vibrations which happen to suit them they plunge in and enjoy it and stimulate it, and in every possible way make more and more of it. T. P. O.

The cases in which assistance is given to mankind by nature-spirits are few. The majority of such creatures shun the haunts of man, and retire before him, disliking his emanations and the perpetual bustle and unrest which he creates all around him. I. H.

NIRMANAKAYAS

Madame Blavatsky explained that "the secret life" is that of the Nirmanakaya. His greatness is hidden from the sight of man, and yet he continues to live in this world. The term is here used in a general way not only for those who remain on the threshold of liberation in order to fill the reservoir of spiritual force, but for all who remain behind, thus including the official Members of the Hierarchy, such as our Masters. We generally reserve the term in these days, however, for those who follow one of the seven great lines after taking the Fifth Initiation—Those who fill the reservoir. T. P. O.

The Nirmanakaya usually retains his causal body, that is the Augoeides, the glorified form which he has been building up in the course of his evolution. With that he usually also retains the permanent atoms of the lower mental and the astral and physical bodies, so that

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he can whenever he chooses (which is a very rare thing) make for himself a vehicle on any of those planes, and show himself in it. Ordinarily, he lives in his causal body, and spends his time in the generation of spiritual force, which is poured into the reservoir, and is then distributed by the members of the Hierarchy and Their pupils. T. P. O.

The Nirmanakaya appears to preserve his Augoeides and keeps all his permanent atoms, and therefore has the power to show himself at whichever level he chooses. T. P. O.

When we speak of the Nirmanakayas as the Guardian Wall, we do not for a moment imagine that they are protecting us against evil powers who are waiting for an opportunity to pounce upon mankind. They are engaged, as said before, in filling the reservoir with force used by the Great White Brotherhood, to give help and guidance intelligently wherever it is possible, and to save mankind from many mistakes which it might otherwise commit, and from the suffering which would then ensue. T. P. O.

NIRVANA

Nirvana is a Mode of Being, a Mode that transcends Light and Sound and Form, though shadowed at least in all that we can know down here of the most glorious Light, Sound and Form. N.

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In that spiritual world it is self-evident, and we know, because we see it, that there is nothing but God—no life anywhere in all the worlds but the Divine Life. Mon.

In Nirvana dwell the mighty Beings who accomplished Their own human evolution in past universes, and who came forth with the LOGOS when He manifested Himself to bring this universe into existence. They are His ministers in the administration of the worlds, the perfect agents of His will. A. W.

Brotherhood in the outer world ; unity in the Buddhic world ; light transcendent in Nirvana. N.

I observe that Nirvanic consciousness is not a consciousness apart ; it is in a supreme degree one with the world in which we live. N.

At the Nirvanic stage, that which has been two and yet one in two, becomes one. All is centre, and one is on the verge of the conception that under a certain mode of consciousness a centre need have no circumference, for all is within the centre. N.

Any description of Nirvana which we may attempt must sound strange. There is, of course, even at that level a sheath of some sort for the Spirit, impossible to describe, for in one sense it seems as though it were an atom, and yet in another it seems to be the whole

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plane. The man feels as if he were everywhere, but could focus anywhere within himself, and wherever for a moment the outpouring of force diminishes, that is for him a body. M. P.

When a man gains the nirvanic consciousness, he does not lose it because he keeps a physical body, except when He is actively engaged on the lower planes. At any moment, between writing two letters or any two pieces of work on the physical plane, He can slip away at once into the higher consciousness, and carry on its work, which is infinitely more satisfying, and altogether more glorious and blissful than anyone can imagine down here. T. P. O.

NUMBERS

It is on the Hierarchies and the correct numbers of these Beings—invisible (to us) except upon very rare occasions—that the mystery of the whole universe is built. S. D. i.

Let the student remember that number underlies form, and number guides sound. Number lies at the root of the manifested Universe : numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements ; and number and numbers set limits to the formative hand of Nature. S. D. iii.

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The numbers 3 and 4, in their combination 7, and also 5, 6, 9, and 10, are the very corner-stones of Occult Cosmogenesis. S. D. i.

"The numbers 1, 2, 3, 4, are the successive emanations from Mother (Space) as she forms running downward her garment, spreading it upon the seven steps of Creation. The roller returns upon itself, as one end joins the other in infinitude, and the numbers 4, 3, and 2 are displayed as it is the only side of the veil that we can perceive, the first number being lost in its inaccessible solitude." S. D. iii.

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O

OCCULT HIERARCHY

All is well where the Occult Hierarchy, grown from amongst our own flesh and blood made glorious, is behind the warring wills of men, and is shaping even evil to purposes of good. I..

There are two great departments of human life in which especially help is needed—the Ruling Department, which guides all natural evolution, changes the face of the surface of our globe, builds and destroys continents, raises fresh races which grow mightier and pass away, controls the destinies of nations, shapes the fate of civilizations, balances up from time to time the great accounts between the races and the nations, and rules the outer destinies of men. I..

The Manu, as he is called in the East, the word being only the word from which our own "man" is derived, the thinker—is the one who shapes and guides the activities of this Ruling Department, under the Supreme Head of the Hierarchy, the Lord of our world. I..

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The Teaching Department, that from which all religions come which inspire and colour civilizations : at the head of that department, two grades above the grade of a Master, stands the Supreme Teacher, the Teacher of angels and of men, whom in the East they call the Wisdom, or Bodhisattva, whom in the West they call the Christ. His the duty of watching over the spiritual destinies of mankind ; of guiding, blessing, maintaining the various religions of the world, founded in outline by Himself. I.

OCCULTISM

Occultism is the study of the hidden side of nature ; or rather, it is the study of the *whole* of nature, instead of only that small part of it which comes under the investigation of modern science. H. S. T.

The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences, as you may see. Only our fields of research are on two different planes, and our instruments are made by no human hands ; for which reason perchance they are but the more reliable. K. T.

To show you how exact a science is Occultism, let me tell you that the means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest details, but every one of us has to begin from

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the beginning, not from the end. Our laws are as immutable as those of nature, and were known to men an eternity before this strutting game-cock, modern science, was hatched. E. T. M.

There is an occult side to every act of daily life, and it often happens that if we know this occult side we can perform these daily actions more perfectly or more usefully. H. S. T.

OCCULTIST

An Occultist practises *scientific* Theosophy, based on accurate knowledge of Nature's secret workings; but a Theosophist, practising the powers called abnormal, *minus* the light of Occultism, will simply tend toward a dangerous form of mediumship, because, although holding to Theosophy and its highest conceivable code of ethics, he practises it in the dark, on sincere but blind faith. K. T.

For the Occultist there is no excuse if he swerves from the law of right; he must follow it more strenuously, more rigidly, more perfectly, than the men who are living in the outer world. I.

To succeed, the Occultist must be fearless; he has to brave dangers, dishonour and death, to be forgiving, and to be silent on that which cannot be given out. . . . He who does not feel in himself the heart of a lion to

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scorn the savage barking, and the soul of a dove to forgive the poor ignorant fools, let him give up the Sacred Science. S. D. iii.

The student of Occultism must belong to no special creed or sect, yet he is bound to show outward respect to every creed and faith, if he would become an Adept of the Good Law. S. D. iii.

Many things which the ordinary man would do, and constantly does do, without thinking twice about them, the occultist would not permit himself to do under any consideration, because he sees their effects in other worlds. It is clear that a student of the occult who has to engage in business must needs watch closely what are called business methods, lest the pressure of public opinion on this matter should lead him to perform or to condone actions not perfectly straightforward or consistent with true brotherhood. H. S. T.

Every would-be Occultist should be the one person, in his own home and circle, to whom every one most readily turns in sorrow, in anxiety, in sin,—sure of sympathy, sure of help. The most unattractive, the most dull, the most stupid, the most repellent, should feel that in him, at least, they have a friend.

—Foreword to The Doctrine of the Heart.

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OCCULT SCIENCES

OCCULT SCIENCES. The science of the secrets of nature—physical and psychic, mental and spiritual; called Hermetic and esoteric sciences. In the West, the Kabalah may be named; in the East mysticism, magic, and Yoga philosophy, are, and have been for ages, hidden from the vulgar, for the very good reason that they would never be appreciated by the selfish educated classes, who would misuse them for their own profit and thus turn the divine science into black magic, nor by the uneducated, who would not understand them. K. T.

Occult sciences are . . . real, actual, and very dangerous sciences. They teach the secret potency of things in Nature, developing and cultivating the hidden powers "latent in man," thus giving him tremendous advantages over more ignorant mortals. K. T.

In reality occult science not only shows itself in fundamental harmony with great religious ideas, but going far beyond this, reconciles itself, so to speak, with religion; and actually invests in a great many cases, with a new and beautiful significance, dogmas of exoteric religion which have gradually forfeited their true spiritual significance. G. S.

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The occult teaching in its broadest application is indeed that man himself represents the archetype whence all nature's forms derive. W. U.

ONE-POINTEDNESS (*see also Qualifications*)

Then you must learn One-pointedness . . . in the Master's work, such balance that nothing can turn you aside from it. I.

One-pointedness means that nothing shall ever turn you, even for a moment, from the Path upon which you have entered. No temptations, no worldly pleasures, no worldly affections even, must ever draw you aside. You yourself must become one with the Path ; it must be so much part of your nature that you follow it without needing to think of it, and cannot turn aside. You, the Monad, have decided it ; to break away from it would be to break away from yourself. A. F. M.

OPPORTUNITY

So many of our powers, created by effort in the past, are on the verge of expression, and only need opportunity to flower into action. S. K.

You want to grasp an opportunity when it is just passing through the air, as it were, and catch it and hold it ; that means success. All round us opportunities float, and the great difference between people is

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not so much the difference of opportunity as the power to grasp an opportunity when it is in your way. There are a few people of enormously strong will who create opportunities, to whom the opportunity does not come, but who, meaning to be something or other, make an opportunity for themselves and succeed. T. C.

You must be so filled with the intense desire of service that you are ever on the watch to render it to all around you—not to man alone, but even to animals and plants. You must render it in small things every day, that the habit may be formed, so that you may not miss the rare opportunity when the great thing offers itself to be done. A. F. M.

OUTER COURT

For this the Soul learns—and it is one of the lessons of the Outer Court—that there is only one way in which these doors swing open, the doors that shut it out of the Temple, and that is by the breaking down of the walls that separate it from its fellows that are below. O. C.

Within the Outer Court the Divine must be recognized, no matter how thick are the veils that hide it, for there the eyes of the Spirit are to be opened, and there is to be no veil between it and the Self of other men. O. C.

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Then he will learn in this building of character . . . to guard his speech ; for right speech, to begin with, must be true, scrupulously and accurately true, not with the commonplace truthfulness of the world, though that be not a thing to be despised, but of that scrupulous and strict truthfulness which is necessary above all to the student of Occultism—truth of observation, truth of recording, truth of thinking, truth of speaking, truth of acting.

O. C.

For though there be difficulty and struggle and suffering, it is true for all those who enter the Outer Court, that when once they have entered within that Court, they would not for aught that earth can give them tread backwards to where they were before,

O. C.

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P

PAIN

Why should there be pain at all if the Self is bliss ? Just because the nature of the Self is bliss. It would be impossible to make the Self turn outward, come into manifestation, if only streams of bliss flowed in on him. He would have remained unconscious of the streams. To the infinity of bliss nothing could be added. I. Y.

Hence is Pain, miscalled an evil, one of the greatest blessings bestowed upon man, in order to turn him from the transitory and fix him upon the Eternal. U. E.

The next function of pain is the organization of the vehicles. Pain makes the man exert himself, and by that exertion the matter of his vehicles gradually becomes organized. . . . Pain is necessary that the Self may force his vehicles into making efforts which develop and organize them. I. Y.

Both Pleasure and Pain are messengers of the Love of God. Each brings a message. The messenger who

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is Pleasure says to us, Share it. The messenger who is Pain says to us, Bear it. G. B.

PATH (*Probationary*)

The first step is taken straight in the direction of this Outer Court that men can reach from so many points in the long roadway, when some Soul which has been travelling round and round, for millenniums perhaps, recognizes for the first time a purpose in the journey, and catches for a moment a gleam from the temple on the summit. O. C.

What are the qualifications demanded in order that that path may be trodden, and that what is called Initiation may be reached? First of all: to develop in yourself the power of distinguishing between the eternal and the transitory, the real and the unreal, the spiritual and the temporal, in those around you and in yourself, in the circumstances of life and in the choices that you make. M. W.

The stages of growth into the consciousness of a Master are those of the Probationary Pupil, the Accepted Pupil, and the "Son of the Master". Each stage has its characteristic content of the mystic life, and through all the stages runs the delight in increasing powers for the service of man and of God, and a mysterious joy in the possession of a Father and Friend who is both "perfect God and perfect Man". N. M.

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He who is on the Path exists not for himself but for others ; he has forgotten himself, in order that he may serve them. A. F. M.

PATH OF HOLINESS

When man by myriad lives has reached the entrance of what is technically called the Path, then the Guru comes forward to take that man in hand, to lead him along the Path of Discipleship, and give him the final lessons in the understanding of the Self. S. S.

The stages on the Path of Holiness, as this process of spiritual unfoldment is called, are marked by expansions of consciousness, and by the gift by the Great White Brotherhood of new knowledge and new powers to the Initiate. The Brotherhood requires from the candidate, before he can pass from one stage to another, a record of work done for humanity, a freedom from specified mental and moral defects, and the possession of certain spiritual faculties. F. P. T.

Each stage of the Path Proper is divided into four steps. The first is its *Maggo* or Way, during which the student is striving to cast off the fetters. The second is its *Phala*, literally fruit or result, when the man finds the results of his efforts showing themselves more and more. Thirdly comes its *Bhavagga* or consummation, the period when, the results having culminated, he is able to fulfil satisfactorily the work belonging to the

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step on which he now firmly stands. The fourth is its *Gotrabhu,* which means the time when he has arrived at a fit state to receive the next Initiation. M. P.

PATHS OF FORTHGOING AND RETURN

On the Pravritti Marga, consciousness is dominated, blinded, by matter, and constantly endeavours to appropriate matter and to hold it for its using. B. G. H.

On the Pravritti Marga the man is born again and again, brought to birth by desire, and born into the place suitable for the fulfilment of his desires, and each birth forges new links in the lengthening chain which binds him. B. G. H.

On the Nivritti Marga the man is born for the payment of the debts incurred by his past, and each birth breaks some link of the shortening chain which binds him. B. G. H.

All the instructions in the Gita are for the consciousness on that path, (the path of return) ; they are useless, inappropriate, even harmful, for one who is still on the path of forthgoing. B. G. H.

These are the manifestations of three aspects, as shown on the Paths of Forthgoing and Return :

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Bliss manifested as Desire is changed into Will.
Wisdom „ Thought „ Reason.
Activity „ Work „ Sacrifice.
I. Y.

PATIENCE

The warriors who have conquered in a greater battle need not lament too bitterly over the weakness or deformity of a body which tells of a strife that is past, but may wear patiently the badge of a struggle with an evil they have overcome, knowing that in another life no scar of that struggle shall remain. S. K.

A steadfast patience, a sweet enduring content, tell that the evil lies behind, that victory has been gained.
S. K.

PEACE

Peace is the outward and visible sign of widom. Where peace is not, wisdom is less. Where peace is, there wisdom has taken the place of ignorance. Y.

The Peace for which so many are finely striving is unattainable save through positive Friendship. F. F.

PERMANENT ATOM

The physical permanent atom . . . is the only atom that has passed through all the experiences of the

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ever-changing conglomerations we call our body, and it has acquired all the results of all those experiences. Wrapped in its golden cocoon, it sleeps through the long years during which the Jivatma that owns it is living through other experiences in other worlds. S. C.

Permanent atoms . . . are a reflection on the lower planes of the spiritual triads on the higher, and each is attached to a spiritual Triad, its Jivatma. Each triad consists of a physical atom, an astral atom, and a mental unit, permanently attached by a thread of buddhic matter to a spiritual Triad. That thread has been sometimes called the Sutratma, the Thread-Self, because the permanent particles are threaded on it as " beads on a string ". S. C.

At the end of the life in kamaloka—purgatory—the golden life-web withdraws from the astral body, leaving it to disintegrate, as its physical comrade had previously done, and enwraps the astral permanent atom for its long sleep. S. C.

At the close of the mental life in devachan, the golden web withdraws from the mental body, leaving it also to disintegrate, while it enwraps the mental particle ; and the lower triad of permanent atoms alone remains as the representative of the three lower bodies. S. C.

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PERSONALITY

The Divine Spirit far above us merely hovers over us ; the soul, which is a small and partial representation of it (it is as though the Monad puts down a finger of fire, and the end of that finger is the soul) cannot descend below the higher part of the mental plane (which is the fifth plane counting downwards, the physical being the seventh and lowest) ; and, in order that it may reach a still lower level, *it* must in turn put down a small portion of itself, which becomes the personality we know. So this personality which each person commonly thinks to be himself, is in truth but the fragment of a fragment. M. P.

It is a slow process to escape from this subtle domination of the personality. It will of course be gradually eliminated as the man brings the whole of his nature under control, but meanwhile he will be very wise to doubt most seriously any communications which glorify the personality, or suggest to him that he alone is chosen out of all mankind to receive some stupendous revelation which is to revolutionize the world. M. P.

The best way to get rid of personality, to grow indifferent to one's own personal joys and sorrows, to become incapable of tears, is to let the mind think upon the sorrow of the world and the ways of helping it ; that causes the personal self to be seen in its true place beside the larger self of the great orphan humanity. T. P. O.

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PLAN

The Logos, before He called into existence this part of His system, had in His mind a detailed plan of what He intended to do with it—to what level each Race in each Round should attain, and in what particulars it must differ from its predecessors. The whole of His mighty thought-form exists even now upon the plane of the Divine Mind. T. P. O.

Theosophy is a statement of the Plan. Every human being is a builder learning to express the Plan in terms of his own individual life. Y.

God's plan for men is to unfold their latent Divinity. F. P. T.

The really important thing is the knowledge of God's plan for men. For God has a plan and that plan is evolution. A. F. M.

The Logos has based His plan on the idea that as soon as there are those who understand it they will co-operate with it. T. P. O.

POWERS OF EVIL

The Powers of Evil are ever eagerly watching for opportunities to do harm, to check our advancement, and so they take advantage of every impulse that can

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be twisted into a malign direction. We may see their treacherous influence not only in art, whether it be painting or sculpture, but in so-called music, in dancing, in the immoral cult of the macabre and the intentionally crude and hideous. M.

PRANA

Prana is not only the life-breaths of the body, but the totality of the life-forces of the universe, or, in other words, the life-side of the universe. I. Y.

When the current of Prana from the astral plane, with its attribute of sentiency, blends with that of the prana of the physical plane, it begins the building of a new arrangement of matter, the nervous. S. C.

PRANAYAMA

In yoga, prana is often used to include all the life-energies of the Universe, and pranayama is not really the control of the physical breath, but of all the life-energies, the subdual of them all to the Self. W. U.

PRAYER

Prayer is a great outpouring of force on higher planes —a great mental and emotional effort ; and in a world that is governed by law there can be no effort made which does not produce some kind of result . . . and

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unquestionably prayers for the dead have had a very great effect. I. H.

There are the prayers that ask for nothing, that consist in meditation on and adoration of the Divine Perfection, in intense aspiration for union with God—the ecstasy of the mystic, the meditation of the sage, the soaring rapture of the saint. E. C.

PREJUDICE

Prejudices are in reality thoughts which were once *useful* to us in our work in life, though not necessarily *true*; they are however, in reality, no longer useful, and we are better without them. F. P. T.

If people could see the effect of prejudice in the mental body they would be surprised. The matter of that body is, or should be, in a constant rhythmical flow, and different parts of it, or rings, have to do with thought along different lines. If one has a prejudice along some one line of thinking, there is a congestion in the ring which has to do with that line; the matter in that place no longer flows freely. The appearance made by this congestion is exactly like that of a great wart. T. P. O.

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PRIDE

Hold back your mind from pride, for pride comes only from ignorance. The man who does not know thinks that he is great, that he has done this or that great thing; the wise man knows that only God is great, that all good work is done by God alone.

A. F. M.

Pride of race, pride of nationality, pride of faith, pride of place, pride of power—these are indeed powerful aids to the propagation and intensification of the war spirit.

Y.

PRINCIPLE

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception. I. W. L.

We believe in an ever unknowable principle, for only blind aberration can make one maintain that the universe, thinking man, and all the marvels contained even in the world of matter, could have grown without some *intelligent powers* to bring about the extraordinarily wise arrangement of all its parts. Nature may err, and often does in its details and the external manifestations of its materials, never in its inner causes and results. K. T.

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PSYCHIC FACULTIES

Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command over and the guidance of one's own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. S. D. ii.

Objectivity of the emotional and mental worlds is now called psychism, or psychic faculty, and is often accidental and embarrassing to the individual if the inner sight has been opened prematurely without adequate control and understanding of the situation.
W. U.

Psychic powers are abnormal only in the sense that they are at present uncommon—not in the least in the sense that they are in any way unnatural. They are perfectly natural to every man—indeed they are latent in every man here and now; a few people have developed them from latency into activity, but the majority have as yet made no effort in that direction, and so the powers still remain dormant. T. P. O.

Have no desire for psychic powers; they will come when the Master knows that it is best for you to have them. To force them too soon often brings in its train much trouble; often their possessor is misled by

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deceitful nature-spirits, or becomes conceited and thinks he cannot make a mistake; and in any case the time and strength that it takes to gain them might be spent in work for others. They will come in the course of development—they *must* come; and if the Master sees that it would be useful for you to have them sooner, He will tell you how to unfold them safely. A. F. M.

PUPIL

Anyone who has an axe of his own to grind, who wants knowledge or liberation, or anything else for himself, is not fit to be a pupil of the Master. T. P. O.

When a man has succeeded in unfolding his latent possibilities so far that he attracts the attention of the Masters of the Wisdom, one of them will probably receive him as an apprentice upon probation. The period of probation is usually seven years, but may be either shortened or lengthened at the discretion of the Master. At the end of that time, if his work has been satisfactory, he becomes what is commonly called the accepted pupil. This brings him into close relations with his Master, so that the vibrations of the latter constantly play upon him, and he gradually learns to look at everything as the Master looks at it. After yet another interval, if he proves himself entirely worthy, he may be drawn into a still closer relationship, when he is called the son of the Master. T. T.

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One Adept on each of the Rays is appointed to attend to the training of beginners, and all those who are coming along His particular Ray of evolution pass through His hands. M. P.

The Master makes a living image of the pupil—that is to say, He moulds out of mental, astral and etheric matter an exact counterpart of the causal, mental, astral and etheric bodies of the neophyte, and keeps that image at hand, so that He may look at it periodically. M. P.

When you become a pupil of the Master, you may always try the truth of your thought by laying it beside His. For the pupil is one with the Master, and he needs only to put back his thought into the Master's thought to see at once whether it agrees. If it does not, it is wrong, and he changes it instantly, for the Master's thought is perfect, because He knows all. A. F. M.

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Q

QUALIFICATIONS

Four qualifications there are for this pathway : Discrimination, Desirelessness, Good Conduct, Love.

A. F. M.

The student will be glad to have the technical names of these stages :

1. Viveka ; discrimination between the real and the unreal.
2. Vairagya ; indifference to the unreal, the transitory.
3. Shatsampatti
   - Shama ; control of thought.
   - Dama ; control of conduct.
   - Uparati ; tolerance.
   - Titiksha ; endurance.
   - Shraddha ; faith.
   - Samâdhâna ; balance.
4. Mumuksha ; desire for liberation. A. W.

One statement of the qualifications gives them thus : to know, to dare, to will, and to be silent ; and the last of the four is the hardest of them all. A. F. M.

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Of all the qualifications, Love is the most important, for if it is strong enough in a man, it forces him to acquire all the rest, and all the rest without it would never be sufficient. A. F. M.

The wisdom which enables you to help, the will which directs the wisdom, the love that inspires the will—these are your qualifications. Will, Wisdom and Love are the three aspects of the Logos ; and you who wish to enroll yourselves to serve Him, must show forth these aspects in the world. A. F. M.

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R

RAJA YOGA

The method of the Raja Yoga, in which the consciousness is withdrawn from the brain by intense concentration, leads the student to continuity of consciousness on the successive planes, and he remembers his super-physical experiences on his return to the waking state. S. C.

RAYS

All life which exists in our chain of worlds passes through and belongs to one or other of Seven Rays, each having seven sub-divisions. In the universe there are forty-nine such Rays, making, in sets of seven, the Seven Great Cosmic Rays. In our chain of worlds, however, and perhaps in our solar system, only one of the Great Cosmic Rays is operating, and its sub-divisions are our seven Rays. M. P.

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The First Ray man would attain his object by sheer force of resistless will, without condescending to employ anything in the nature of means at all.

He of the Second Ray would also work by force of will, but with the full comprehension of the various possible methods, and the conscious direction of his will into the channel of the most suitable one.

To the Third Ray man it would come most naturally to use the forces of the mental plane, noticing very carefully the exact time when the influences were most favourable to his success.

The Fourth Ray man would employ for the same purpose the finer physical forces of the ether.

His Fifth Ray brother would be more likely to set in motion the currents of what used to be called the astral light.

The devotee of the Sixth Ray would achieve his result by the strength of his earnest faith in his particular Deity and in the efficacy of prayer to Him.

The Seventh Ray man would use elaborate ceremonial magic, and probably invoke the assistance of non-human spirits, if possible. M. of P.

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REFINEMENT

Refinement does not consist in being a connoisseur in the fine arts, or in fastidiousness, or in general sensitiveness. But it does consist in the power to appreciate. G. B.

With culture of mind and of emotion there takes place refinement of the body. . . . The first thing you must bear in mind is that to possess Him in your hearts you must have a suitable tabernacle, a suitable abode. K. of H.

REINCARNATION

Reincarnation is Eternity, and all that Eternity means working itself out in terms of Time. F. F.

Even with the most favourable circumstances we must all feel that death comes to us while our character is still far from complete, our faculties only partially developed, our knowledge still limited, and with much still remaining to be done before we shall have attained the goal of perfect humanity. E. T.

Those principles which we call physical, are disintegrated after death together with their constituent elements, and *memory* along with the brain. This vanished memory of a vanished personality, can consequently neither remember nor record anything in the

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subsequent reincarnation of the Ego. Reincarnation means that the Ego will be furnished with a *new* body, a *new* brain, and a *new* memory. K. T.

Each inquirer must discover for himself the fact of reincarnation by study and observation, as each student of science discovers the process of Evolution by similar means. F. P. T.

RELIGIONS

The modern thinker . . . marks a sharp distinction between *religion* as a rule of life, and *theology* as a mould of thought. B. T.

Religion has two great enemies, that have ever accompanied it along its path throughout the history of humanity—materialism on the one side, superstition on the other. Both are dangerous to true religion ; both hold weapons whereby to destroy the work of religion, to render her useless to mankind. A. I.

There are four things to study in a religion :

Its Founder—whose life and character will be impressed on it. The exoteric religion, for the masses of the people. The philosophy, necessary for the learned and the cultured. The mysticism, expressing the universal yearning of the human Spirit for union with its source. R. P. I.

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Theosophy never endeavours to convert any man from whatever religion he already holds. On the contrary, it explains his religion to him, and enables him to see in it deeper meanings than he has ever known before. It teaches him to understand it and live it better than he did, and in many cases it gives back to him, on a higher and more intelligent level, the faith in it which he had previously all but lost. T. T.

Religion is only transcended when an individual is at home in all religions. From one point of view religions may indeed be prisons, but unless we learn the lesson of beating against what look like prison bars we are not ready to profit from the open spaces beyond. F. F.

REVERENCE

Reverence is the supreme virtue, the supreme power, for it contains within itself the flower of right relationship and of perfect adjustment. Y.

RIGHT

You must do right for the sake of the right, not in the hope of reward ; you must work for the sake of the work, not in the hope of seeing the result ; you must give yourself to the service of the world because you love it, and cannot help giving yourself to it. A. F. M.

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RIGHT AND WRONG

Right and wrong for evolving creatures are not absolute things but relative things, things which depend on your stage of evolution, your relation to the outer world, and the evolution of the Will within you. Hence you get a standard of right and wrong for yourself, and not for other people. G. P.

No one is absolutely right. Every one is relatively right—relatively to his evolutionary stature and monadic uniqueness. And every one is in a measure in possession of the "right" which he needs where he is. Y.

Nobody is more than a little right. Everybody is far more ignorant, let us even say wrong, than he thinks he is. Y.

Between right and wrong it should not be difficult to choose, for those who wish to follow the Master have already decided to take the right at all costs. A. F. M.

Between right and wrong Occultism knows no compromise. At whatever apparent cost, that which is right you must do, that which is wrong you must not do, no matter what the ignorant may think or say. You must study deeply the hidden laws of Nature, and when you know them arrange your life according to them, using always reason and common sense. A. F. M.

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S

SACRAMENTS

A Sacrament links the material world with the subtle and invisible regions to which that world is related ; it is a link between the visible and the invisible. E. C.

The Word and the Sign of Power summon to the celebration the Angels specially concerned with the materials used and the nature of the act performed, and they lend their powerful aid, pouring their own magnetic energies into the subtle counterparts, and even into the physical ether, thus reinforcing the energies of the celebrant. E. C.

Invisible Beings pour of their essence into the materials used in any sacramental rite, and those who partake of those materials—which become assimilated in the body and enter into its ingredients—are thereby united to those whose essence is in it, and they all share a common nature. E. C.

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SACRIFICE

By an act of Self-sacrifice the LOGOS became manifest for the emanation of the universe, by sacrifice the universe is maintained, and by sacrifice man reaches perfection. Hence every religion that springs from the Ancient Wisdom has sacrifice as a central teaching, and some of the profoundest truths of occultism are rooted in the law of sacrifice. A. W.

Sacrifice, in its primary meaning, is a thing of joy; the Logos pours Himself out to make a world, and, seeing the travail of His soul, is satisfied. E. C.

If you want, as it is so often expressed in the Scriptures, to make yourself a perfect sacrifice unto God, there must in that be no idea of giving up anything at all. The truth is, though it sounds paradoxical, that as long as you feel anything to be a sacrifice it is not really so; it is not made holy at all. You are giving it but with a grudging hand. T. P. O.

That the only life worth living is to join in HIS eternal Sacrifice is the testimony of all who have come from HIM, and are consciously returning to HIM. F. P. T.

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SAMADHANA (*see also Qualifications*)

Samadhana, balance, composure, peace of mind, that equilibrium and steadiness which result from the attainment of the other qualities. P. D.

You must trust your Master; you must trust yourself. If you have seen the Master, you will trust Him to the uttermost, through many lives and deaths. If you have not seen Him, you must still try to realize Him and trust Him, because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power. A. F. M.

SCIENCE

There is no better preparation for a clear comprehension of Theosophy than a broad, general knowledge of modern science. F. P. T.

The fundamental difference between ancient and modern Science is that ancient Science studies the world from the standpoint of life which is evolving, while modern Science studies the world by observing the forms through which that life is manifesting. E. L. F.

Science is beginning to realize that the abstract more truly mirrors the Real than the concrete, and is tending in the direction of the abstract in its search for Truth. Y.

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SECRET DOCTRINE

Go back as far as we may into antiquity, we find everywhere recognized the existence of a hidden teaching, a secret doctrine, given under strict and exacting conditions to approved candidates by the Masters of Wisdom. E. C.

It is an encyclopædia for reference, an introduction to Yoga, and an indefinite series of exercises in that form of meditation which consists in seeking contact with the Sounds of the Silence. F. F.

The Secret Doctrine possesses, as I read it, the magic potency of clearing away the dross which so terribly impedes in our outer world the functioning of Freedom and Friendship. F. F.

The Secret Doctrine is in very truth a wonderful key to release from imprisonment in many forms, especially from imprisonment in egotism, and every page is a veritable challenge to all orthodoxies and prejudices which enslave so many in the outer world, and even some of the world's finest thinkers and workers. F. F.

SELF (*One, Atma*)

The Supreme Self is One and Universal. The separate individual selves, made by A-vidya, Nescience, Error, are infinitely numerous. S. S. O.

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There is no spirit which is not matter-enveloped: there is no matter which is not spirit-ensouled. The highest separated Self has its film of matter, and though such a Self is called "a spirit" because the consciousness-aspect is so predominant, none the less is it true that it has its vibrating sheath of matter, and that from this sheath all impulses come forth, which affect all other denser material sheaths in succession.

S. C.

We speak of its encircling form as the causal body, or Kârana Sharîra, the form by which the Self is limited: the Kârana Sharîra is not the Self, remember, but is the containing vehicle of the triple Self, and the organ of one aspect of that Self, the aspect of Activity, shown forth as intelligence.

E. L. F.

SELF (*Higher and Lower*)

SELF. There are two Selves in men—the higher and the lower, the impersonal and the personal Self. One is divine, the other semi-animal. A great distinction should be made between the two.

K. T.

Those who seek the Self by the Self, seek Him through the faculty of buddhi; they turn ever inwards, and turn away from the outer world. Those who seek the Self by the Not-Self, seek Him through the active working manas; they are outward-turned, and by study of the Not-Self, they learn to realize the Self. The one

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is the path of the metaphysician ; the other is the path of the scientist. I. Y.

We cannot do better than to withdraw, from time to time, from books, from authorities, from persons, from all external utterances, into our highest selves, into the will, that ultimate " I " which sometimes we reach in our most exalted moments. Y.

SELF-CONSCIOUSNESS

The very definite and clear-cut association of Life or Spirit with a form-body, a personality, is the means by which consciousness distinguishes between itself in its own separate abode or body and all other bodies—and thus is individualized and becomes *self*-conscious.

W. U.

As Self-consciousness grows more vivid on the physical plane, it enriches with ever-increasing rapidity the content of consciousness on the inner ; consciousness, working upon its content, rapidly evolves, until its internal powers far outstrip the possibilities of their manifestation through the brain, and the latter becomes a limitation and a hindrance instead of a feeder and a stimulator. Then the pressure of consciousness on its physical instrument becomes at times perilously great, causing a nervous tension which endangers the equilibrium of the brain, unable to adapt itself with sufficient rapidity to the powerful waves beating upon it. S. C.

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The Yogi, who leaves the body, leaves it in full Self-consciousness, visits the higher worlds in full possession of his faculties, and, on returning to the dense body, imprints on the evolved brain the memory of his experiences. The little evolved person, entranced, "loses consciousness"; when his Self-consciousness is not developed on the higher planes, his awareness is not there turned outwards; he is practically as much asleep there, in the astral and mental worlds, as he is on the physical plane, and on awaking from the trance he knows nothing of what has occurred during its continuance, either here or elsewhere. S. C.

SELF-CONTROL

A self-controlled man is a man who has deliberately set himself to work to conquer his lower nature, so that when it is most stimulated into action from without, the Soul shall be able to hold its own against the inrushing of temptation, and the man shall act on a noble standard, no matter what may be the temptations that surround him. O. C.

Remember that all control is exercised over sheaths, over portions of the Not-Self. You do not control your Self; that is a misconception; you control your Not-Self. The Self is never controlled; he is the Inner Ruler, Immortal. I. Y.

Control is power. Lack of control is futility. G. B.

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SELFISHNESS

We maintain that all pain and suffering are results of want of harmony, and that the one terrible and only cause of the disturbance of harmony is *selfishness* in some form or other. Hence Karma gives back to every man the *actual consequences* of his own actions, without any regard to their moral character; but since he receives his due for *all*, it is obvious that he will be made to atone for all sufferings which he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce. K. T.

You cannot teach the civic virtues on a basis of enlightened selfishness. C. W.

Remember that *all* selfish desire binds, however high may be its object, and until you have got rid of it you are not wholly free to devote yourself to the work of the Master. A. F. M.

SEPARATENESS

Separation is the mark of descent into matter, and unification is the mark of the ascent to Spirit. D.

Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of humanity, they are only the snakes of self reappearing in a finer form. P. O.

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Separateness is one of the great dangers of the growing Soul, the pride in separateness and the desire to be separated—the desire to grow and to learn and to achieve in order that it may possess. O. C.

Anything which tends to accentuate separateness is simply playing into the hands of the enemy ; and this is true in small things as well as in those which we think greater. So we must put aside all silly little jealousies and animosities. M. P.

Desire for intellectual domination must be resisted. It is part of the vice of separateness. T. P. O.

He must see all around him as part of himself, feel with their joys and with their sorrows, look at things from their standpoint, understand their feelings and be able to sympathize with them—judge none, criticize none. They are all himself, part of his own life. The sense of separateness must utterly pass away. I.

SERVICE

When your judgment is feeble, when you are chiefly moved by impulses from without, when you cannot be happy without noise and clatter and jangle around you, then your Dharma is service, wherever you may be born, and you are happy if your karma leads you to a position where discipline will train you. D.

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The profession or business is an opportunity for service by the individual who is engaged in it, to himself, to his community, and to the world as a whole. Y.

A small thing which is directly useful in the Master's work is far better worth doing than a large thing which the world would call good. A. F. M.

Nor let us forget that the person who happens to be with us at any moment is the person given us by the Master to serve at that moment. If by carelessness, by impatience, by indifference, we fail to help him, we have failed in our Master's work.

—Foreword to The Doctrine of the Heart.

A man who falls asleep each night with the definite intention in his mind of doing a certain piece of work, will assuredly go and attempt to carry out his intention as soon as he is freed from his physical body. M. V. I.

You must be so filled with the intense desire of service that you are ever on the watch to render it to all around you—not to man alone, but even to animals and plants. A. F. M.

Will, Wisdom and Love are the three aspects of the Logos ; and you, who wish to enroll yourselves to serve Him, must show forth these aspects in the world.

A. F. M.

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SEX

Manu's ideal is gentle men and gentle women, each filling a distinct place in the domestic and the social scheme ; never entering into conflict with each other, but ever supplementing the qualities of each other and ever making life's way smoother for each other. And that this may be, he indicates different kinds of training for the two and not precisely the same. S. S. O.

The Science of Sex, or of Creativeness, is itself among the neglected sciences, so far as education is concerned. G. B.

Anything that destroys that unity, anything that separates one sex from the other in life or interest, anything that tends to draw them apart, to bring them into competition, to set them in rivalry the one against the other, anything of that kind is fatal to the progress of the race, and is turning evolution along the road that tends downwards and not upwards. A. I.

It is only when we begin to teach our children that the creative power of sex is a divine Force, the one divine Power given to all men alike, that we can hope to lift the entire subject of sex out of the mire of sensuality and lust in which it is now obscured, and to show it in its true and splendid meaning. F. C.

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Sex emotion is the reflection down here of God's divinity. M. E.

SHAMA (*see also Qualifications*)

Shama, control of the mind, is that definite regulation of thought, that definite understanding of the effects of thought, and of his relation to the world around him, as he affects it for good or for evil by his own thinking. P. D.

SHATSAMPATTI (*see also Qualifications*)

The third of the Qualifications to be gained on the probationary path is Shatsampatti, the six-fold group of mental qualities or mental attributes which show themselves within the life of this chelâ-candidate.

SHRADDHA (*see also Qualifications*)

Shraddhâ is faith, or we may call it confidence—confidence in his Master and in himself. P. D.

SIKHISM (*see also Religions*)

Guru Nanak sought to find the grain, and in so doing threw aside, to a large extent, the husk ; he strove to lead men to see the reality of religion, the life of religion, the essence of religion, and to see that life and

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essence in love to God and the Guru, in love to men as children of the one God. R. P. I.

SILENCE

There is a life to be lived in Silence, no less than a life to be lived in Sound. And the education which neglects the former in concentrating on the latter misses much of life's beauty. G. B.

It is in the Silence far more than in Sound that all the worlds are known, for Silence is the bridge between life and life, as Sound is the bridge between form and form. G. B.

SIN

The essence of sin lies in setting the will of the part against the will of the whole, the human against the Divine. E. C.

When human beings multiply too much in sin, the Earth becomes barren by counterpoise, to maintain the balance of nature. The corruption of the emotional and the astral atmosphere by the masses of vicious thought and feeling, superphysically reacts on the physical atmosphere, and on the clouds and the rains, and therefore famines, plagues, and epidemics of different sorts occur. S. S. O.

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The sin against the Holy Ghost is the repression of the divine spirit in man; it produces a karmic result which could not be put right in this dispensation—neither in this world-period, nor perhaps in the next, so serious is it. Many people commit this crime against themselves as well as against their children. They do not give the higher part of themselves an opportunity to grow. T. P. O.

SOUL

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit. I. W. L.

The evolution of this soul consists in its gradual return to the higher level on the plane next below the Monadic, carrying with it the result of its descent in the shape of experiences gained and qualities acquired. M. P.

The soul has been slowly controlling the personal vehicles until they become one with it, but now the Monad in his turn begins to dominate the soul; and there will presently come a time when, just as the personality and the soul have become one, the Spirit and the soul will become one in their turn. This is the unification of the ego with the Monad; and when that is achieved the man has attained the object of his descent into matter —he has become the Superman, or Adept. M. P.

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SPEECH

Speech is a power of the Self, and is degraded and prostituted when under the control of outer objects, and directed by the attractions and repulsions of the lower world. W. U.

You must be true in speech too—accurate and without exaggeration. A. F. M.

It is well to speak little ; better still to say nothing, unless you are quite sure that what you wish to say is true, kind and helpful. Before speaking think carefully whether what you are going to say has those three qualities ; if it has not, do not say it. A. F. M.

Never speak ill of anyone ; refuse to listen when anyone else speaks ill of another. A. F. M.

SPIRITUALITY

Spirituality can be defined as the essence of God outside of His manifestation in matter, where everything is divine. M. E.

It is the mark of the spiritual man to give freely to others rather than to demand for himself ; therein only is true happiness to be found. Med.

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SPIRITUAL LIFE

Spiritual Life is the one primordial principle *above*; Physical Life is the primordial principal *below*; but they are one under their dual aspect. When the Spirit is completely untrammelled from the fetters of correlation, and its essence has become so purified as to be re-united with its CAUSE, it may—and yet who can tell whether it really will—have a glimpse of the Eternal Truth. I. U. ii.

Success in the spiritual life is gained less by fierce wrestling with the lower nature than by growing into the knowledge and appreciation of higher things. Med.

In the spiritual life risks must always be taken. You must always, at all times, have the habit of leaving the known entirely before some other known comes within your grasp. M. E.

SPOOKS

Intelligence working in very powerful kâmic personality will be exceedingly strong and energetic, though not subtle or delicate, and the spook of such a person, still further vitalized by the magnetic currents of persons yet living in the body, may show much intellectual ability of a low type. But such a spook is conscienceless, devoid of good impulses, tending towards disintegration, and communications with it can work for

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evil only, whether we regard them as prolonging its vitality by the currrents which it sucks up from the bodies and kâmic elements of the living, or as exhausting the vitality of these living persons and polluting them with astral connections of an altogether undesirable kind. 7 P.

Without attending séance-rooms at all, living persons may come into objectional contact with these kâmic spooks. As already mentioned, they are attracted to places in which the animal part of man is chiefly catered for: drinking-houses, gambling saloons, brothels—all these places are full of the vilest magnetism, are very whirlpools of magnetic currents of the foulest type. These attract the spooks magnetically, and they drift to such psychic maelstroms of all that is earthly and sensual. 7 P.

STRENGTH

Strength to step forward is the primary need of him who has chosen his path. Where is this to be found? Looking round, it is not hard to see where other men find their strength. Its source is profound conviction. P. O.

There is only One who is strong, who alone has the wisdom to use strength well; He wills you to be strong with His strength. A. F. M.

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STUDY

When you study and endeavour to understand the teachings of Theosophy, you will look for studies which will give you an increasing measure of truth, an increasing sense of your own cosmicness, your own divinity. That is the value of all study. M. E.

However wise you may be already, on the Path you have much to learn; so much that here also there must be discrimination, and you must think carefully what is worth learning. All knowledge is useful, and one day you will have all knowledge; but while you have only part, take care that it is the most useful part. A. F. M.

Study then, but study first that which will most help you to help others. A. F. M.

Work patiently at your studies, not that men may think you wise, not even that you may have the happiness of being wise, but because only the wise man can be wisely helpful. A. F. M.

SUFFERING

Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without change. And how can there be any change for the better without proportionate suffering during the preceding stage? S. D. ii.

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When we fully realize the suffering of humanity we gradually lose sight of our own. We forget that we have personal sufferings because we see that the sufferings of humanity are so great, and we realize that that which falls to our lot is after all only our part of the general burden. A man who can get into that state of mind has already very largely transcended his personality. He sorrows still for humanity, but no longer for himself ; he has become incapable of tears as far as his own personal joys and sorrows are concerned. T. P. O.

The absence of any wish to get rid of the suffering before it has done its work, can only exist when the consciousness has buddhic illumination. That is the condition which has been described as the Christ state. The law is good and the will of the Supreme is perfect, and the suffering works for a perfect end ; therefore the disciple is filled with content and satisfaction ; he feels the suffering, but of grief and sorrow he feels none at all. T. P. O.

SUPERSTITION

Superstition is the enemy of reality, and of breadth of vision. Narrowness and intolerance and false and aggressive humility are some of the defects in character which accompany it. I. W.

Superstition is another mighty evil, and has caused much terrible cruelty. The man who is a slave to it

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despises others who are wiser, tries to force them to do as he does. A. F. M.

Think of the treatment which superstition has meted out to the depressed classes in our beloved India, and see in that how this evil quality can breed heartless cruelty even among those who know the duty of brotherhood. A. F. M.

Sooner or later even knowledge will become superstition if allowed to drift into an apparent rest which is in fact stagnation. G. B.

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T

TALISMAN

A talisman is a small object loaded with magnetism, and its purpose is to repel all influences that do not harmonize with the magnetism with which it is charged.

T. P. O.

A jewel makes the best talisman, since it preserves magnetism best, being the highest type of mineral.

T. P. O.

The Rod of Power which is kept at Shamballa and used in Initiations and at other times is probably the strongest talisman on this planet. At the same time it is a great symbol of that power which is resistless, which, felt in ourselves, makes fear impossible for us.

T. P. O.

TAPAS

The term *tapas* is often associated with ideas of extreme austerity and even self-torture, such as the

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method of holding the arm extended until it withers, or lying on a bed of spikes. These practices certainly develop the will, but there are other and better ways of doing that. These hatha yoga schemes have the great demerit of making the physical body useless for that service of humanity which is above all other things important for the Master's work. T. P. O.

TEACHERS (*Great*)

The great Teachers—it is alleged by Hindus, Buddhists, and by some Comparative Religionists, such as Theosophists—form an enduring Brotherhood of men who have risen beyond humanity, who appear at certain periods to enlighten the world, and who are the spiritual guardians of the human race. E. C.

There is in the heart of every man that spiritual principle to which every divine Teacher ever makes His appeal, and that answers to the truth of the spiritual declaration, even though the intellectual eyes may not be keen enough to discern the reality of that which the Spirit sees. P. D.

You must light the soul, in order that the Teacher may see it. He stands watching, but you must give the signal in order that He may become your Teacher and guide you on the way. P. D.

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TEACHERS (*see also Education*)

Education is the seed and root, Civilization is the flower and fruit. If the cultivator is discerning and sows good seed, the community will gather wholesome grain and flourish. If not, if he sows unwholesome weeds, then poisonous berries and disease and death will be the harvest. Our cultivator is the Educator.

S. S. O.

Clearly, the very best and finest quality of person, whom the community can produce, should be dedicated for this noblest of purposes, the right Education of the Young, and this highest of vocations, that of the trusted and honoured Educator of the People. S. S. O.

The teacher is a type, a temperament, a calling. His fitness certainly is not, and can never be, a mere matter of degrees and training in certain accepted methods.

G. B.

A teacher must himself have some clear conception as to the purpose of Life, and as to the ways and means whereby such purposes may be developed even in the humblest and most insignificant occupations of daily living. G. B.

The true teacher helps the soul to gain control over the bodies, and is willing to suffer opprobrium from the bodies for the sake of the soul. M. E.

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Every teacher, by virtue of his office, is a Christ in miniature. N.

THE THEOSOPHICAL SOCIETY

The Theosophical Society proclaims the Fatherhood of the One amidst the Brotherhood of the Many. F. F.

After careful consideration the Masters Morya and Kuthumi chose that noble worker Madame Blavatsky to help Them on the physical plane. Most students of Theosophical literature know how she was prepared for what she had to do ; how in due course the Brotherhood sent her to America to search for Colonel Olcott, the comrade who would supply what was lacking in herself —the power of organization and of speaking to men and gathering them round him and shaping them into a movement in the outer world—and how the Society was founded in New York, and later had its Head-quarters removed to India. M. P.

The First Object exalts Friendship as the sole key to happiness and prosperity. The Second Object leads us to the knowledge that the Eternal Wisdom is shared by every Faith, so that ignorance may cease to cause war, persecution, intolerance, among them, and mutual Friendship may reflect their identity of origin. The Third Object urges us onwards and upwards, so that our Friendship may grow from more to more and more of comradeship in us dwell, that we may *be* one music

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as before but *know* that so we are and *sing* our knowledge to the hearing of all. F. F.

An organism such as The Theosophical Society, the charter of which is Life and not form, may live for ever, provided always that its membership remains true to the Life which includes, and does not betray that Life by descending to the exclusive worship of forms which separate. F. F.

The great object of The Theosophical Society is not so much to provide the mental development, as to raise those who are ready into responsiveness to buddhic influences, to reawaken the sensitiveness of its people on a higher turn of the spiral, and prepare them for the new race. It does not deprecate mental development—far from it—but it prepares for the next stage, when intuitional love will produce harmony and brotherhood, and will employ the developed intellect to build a new civilization, based on those ideals. T. P. O.

By beginning with the spirituality, by building up again the spiritual life, by vivifying again the spiritual thought, by telling men that only where the Spirit is, there is the source of life, and that where that lives, there live all good things. That has been the first work, the great work of The Society. R. P. I.

The second stage of the Theosophical work, is to give the intellect back to the nation. R. P. I.

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There is a constant pressure of the Masters' force behind the Society, so that members who will open themselves to it may become channels through which it will flow, enabling them to do in Their Name works greater than their own. M. B.

The Society has a magnificent Theosophy. It has a sufficient, though far from perfect, organization, at all events for the time being. But in a measure it still lacks an ever-forthgoing stream of Friendship and Freedom, starting in and from the individual members, gaining momentum in Lodge and Section, and flowing irresistibly and torrentially from The Society as a whole. F. F.

Theosophy is not a religion, except in the rare sense of the term "religion" that Theosophy restores to me my larger consciousness. G. S. A.

Theosophy is not a religion, even though it leaves behind it religions in its wake. G. S. A.

Theosophy is no Religion but contains within itself all Religions. R. D.

THEOSOPHISTS

He who would be a true Theosophist must bring himself to live as one. K. T.

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A pledged member has to become a thorough altruist, never to think of himself, and to forget his own vanity and pride in the thought of the good of his fellow-creatures, besides that of his fellow-brothers in the esoteric circle. He has to live, if the esoteric instructions shall profit him, a life of abstinence in everything, of self-denial and strict morality, doing his duty by all men. K. T.

The members of The Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out, one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. The Fellows may be Christians or Mussulmans, Jews or Parsîs, Buddhists or Brâhmans, Spiritualists or Materialists, it does not matter ; but every member must be either a philanthropist, or a scholar, a searcher into Âryan and other old literature, or a psychic student. K. T.

In matters of religious belief and conduct ; of philosophical research and speculation ; of physical science, mental science, social science ; the Theosophist will seek for the path of least resistance toward the ideal of voluntary union and service ; and his first step will be the sympathetic and interpretative study of human activity as set forth in the Second Object of The Theosophical Society. B. T.

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A man may be a very good Theosophist indeed, whether in or outside of The Society, without being in any way an Occultist. But no one can be a true Occultist without being a real Theosophist ; otherwise he is simply a black magician, whether conscious or unconscious. K. T.

The Theosophist seeks to understand all, to convert none, and in offering to share the knowledge with which he has been entrusted, he hopes to deepen every man's faith by adding to his faith knowledge, and by unveiling the common foundation which supports all religions. F. G. R.

Theosophists, with their knowledge of the Real as disclosed through the Science of the Eternal which is called Theosophy, should be those in the world who are most truly practical, because they are endowed with that common sense of the future which is uncommon today. F. F.

Every Theosophist should be able to bring a virile, dynamic, uncommon sense, all the keener, all the more true, because into its composition enter many elements to which the world as a whole is at present blind. F. F.

It is very important for Theosophists to find themselves at home amidst abstractions. We are so anxious to bring things down within the comprehension of mind, and those things which we strive to bring down stop in

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the process of the bringing down. If we want to perceive them in all their purity, we must perceive them in their normal state. M. E.

No Theosophist should be silent when he hears evil reports or slanders spread about The Society, or innocent persons, whether they be his colleagues or outsiders. K. T.

THEOSOPHY

Theosophy is Divine Knowledge or Science. K. T.

Real Theosophy has ever been kept secret. The causes for it were : Firstly, the perversity of average human nature and its selfishness, always tending to the gratification of *personal* desires to the detriment of neighbours and next of kin. Such people could never be trusted with *divine* secrets. Secondly, their unreliability to keep the sacred and divine knowledge from desecration. It is the latter which led to the perversion of the most sublime truths and symbols and to the gradual transformation of things spiritual into anthropomorphic, concrete and gross imagery—in other words, to the dwarfing of the god-idea and to idolatry. K. T.

Theosophy, in its abstract meaning, is Divine Wisdom or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal Good, and in its concrete sense it is the sum total of the

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same as allotted to man by nature, on this earth, and no more. K. T.

There is a fundamental axiom in Theosophy which proclaims that the highest attributes of power, benevolence and wisdom, which we postulate concerning God, exist latent in every man, without distinction of race, creed or colour. L. M. L.

What is the purpose of the disclosure to the world of such fragments of Theosophy as we have so far received ? Surely to draw us near to certain principles of life and their expression in terms of the manifested universe, *so that we may know ourselves more truly and more effectively*, so that we may achieve our destined Freedom and shine forth in its supreme vehicle—Friendship. F. F.

Theosophy is the Life in all, and therefore belongs to all. This Life we bring to you, and I call it revelation because it discloses the splendid distances of our lives, where happy certainty abides, and Peace, and eternal Friendship, and illimitable Freedom. F. F.

Theosophy does not ignore or deny the physical laws discovered by science. It admits all such as are proven, but it asserts the existence of others which modify the action of those we ordinarily know. K. T.

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Behind all the visible phenomena is the occult cosmos with its ideal machinery ; that occult cosmos can only be fully understood by means of the inner senses which pertain to it. O. T.

Theosophy is not authority. It is a statement as to the nature of the Science of Life, and only a partial statement of that. Y.

Theosophy is the Science of Triumph, and therefore the precious heritage and power of all that lives. Y.

Who shall dare to say : " This is Theosophy. There is no other " ? A true student of Theosophy will say : " This is Theosophy as I understand the science today. Tomorrow I hope to know more, and doubtless I shall tomorrow find much to modify in that which I know today." Y.

All the main principles of the great religions and philosophies are represented in Theosophy ; it is fully Pantheistic when certain teachings are examined, and yet at the same time it is a pure and lofty Monotheism. No greater impetus to Devotion can be found than in certain Theosophical teachings, and yet the emphasis laid on the Wisdom aspect of existence makes Theosophy a scientific philosophy. Not less striking is the acceptance in Theosophy of ritualistic and sacramental mysticism as one mode of discovery of the Great Reality. N. M.

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If a man cannot believe in all the teachings of Theosophy, let him at least act as Theosophy teaches. He will then find that the word "Theosophy" describes a wonderful Reality. F. P. T.

There is but one Love. But in its omnipresence it enfolds the whole world in a host of divergent tendernesses. There is but one Theosophy. But as men seek it so does it disclose itself to them. F. F.

Such is Theosophy in its essence: a Gnosis as regards the relation of man to God, a statement of fundamental spiritual truths common to the great religions of the world. C. W.

THINKER

It is absolutely necessary that the student should clearly appreciate this difference between the Thinker and the animal-man whose brain is played on by the Thinker, for any confusion between the two will render unintelligible the doctrine of reincarnation. For while the Thinker reincarnates, *the animal-man does not.*

R.

Now in this Thinker reside all the powers that we class as Mind. In it are memory, intuition, will. It gathers up all the experiences of the earth-lives through which it passes, and stores these accumulated treasures of knowledge, to be transmuted within itself, by its

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own divine alchemy, into that essence of experience and knowledge which is Wisdom. R.

The individuality consists of the Thinker himself, the immortal tree that puts out all these personalities as leaves, to last through the spring, summer, and autumn of human life. All that the leaves take in and assimilate enriches the sap that courses through their veins, and in the autumn this is withdrawn into the parent trunk, and the dry leaf falls and perishes. The Thinker alone lives for ever. A. W.

The vibrating life of the Thinker shapes the materials around him, and according to his volitions is his work. In that region thought and action, will and deed, are one and the same thing—spirit-matter here becomes the obedient servant of the life, adapting itself to every creative motion. A. W.

The whole process of thinking is the establishment of relations, and it is natural that it should be so, because the Supreme Thinker, by establishing a relation, brought matter into existence. Just as He, by establishing that primary relation between Himself and the Not-Self, makes a universe possible, so do we reflect His powers in ourselves, thinking by the same method—establishing relations, and thus carrying out every intellectual process. I. Y.

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Each defeat of the Thinker thus sows the seeds of his future victory, and his strength daily grows while the strength of the Desire-nature diminishes. I. Y.

THOUGHT

Events take their rise on the manasic or kama-manasic plane, as ideas, or as thoughts of passion or emotion, etc.; they then take astral form, and lastly appear objectively on the physical plane as acts or events, so that the latter are effects of pre-existing mental causes. R.

Clear, precise thoughts have each their own definite shapes, with sharp clean outlines, and show an endless variety of designs. They are shaped by vibrations set up by thought, just as on the physical plane we find figures which are shaped by vibrations set up by sound. A. W.

Every thought builds a form; if the thought be directed to another person it travels to him; if it be distinctly selfish it remains in the immediate neighbourhood of the thinker; if it belongs to neither of these categories it floats for awhile in space and then slowly disintegrates. T. T.

It matters enormously what you think. If you think falsely, you will act mistakenly; if you think basely, your conduct will suit your thinking. So think your

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noblest, your highest, your purest. Think the best you can, and not the worst. W. U.

Your thought about others must be true; you must not think of them what you do not know. A. F. M.

THOUGHT CONTROL

Thought is under the control of the will to an extent that exoteric psychology does not always recognize, and there are manifold reasons why the aspirant to initiation must be able to hold his thoughts fairly well in hand before he is in a position to claim admittance to a fellowship in which thought is apt to be as manifest to those around, as the colour of the clothes a man might wear would be manifest to ordinary observation. G. S.

Much gain of strength may be made by learning both to think and to cease thinking at will. While we are thinking we should throw our whole mind into the thought, and think our best. But when the work of thought is over, it should be dropped *completely* and not allowed to drift on vaguely. T. P.

THOUGHT POWER

By a thought a man can kill; by a thought a man can heal a disease; by a thought a man can influence a crowd; by a thought a man can create a visible

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illusion which shall deceive other men and lead them astray . . . it is necessary, before these added powers come within his reach, that he should learn to control his thoughts, that he should learn to check all that is evil in them. P. D.

No crime is ever committed on the earth that we *may* not have made a little easier to do, if we have cherished thoughts of enmity, hatred, or violence. But, on the other hand, no deed of virtue or heroism is ever done that we may not have helped to bring about by our thoughts of love to others. At all times, for we are always thinking, we are either increasing the virtue of the world, or else adding to the evil that is in it. E. of T.

Any person who habitually thinks pure, good and strong thoughts is utilizing for that purpose the higher part of his mental body—a part which is not used at all by the ordinary man, and is entirely undeveloped in him. Such an one is therefore a power for good in the world, and is being of great use to all those of his neighbours who are capable of any sort of response. For the vibration which he sends out tends to arouse a new and higher part of their mental bodies, and consequently to open before them altogether new fields of thought. T. T.

Use your thought-power every day for good purposes ; be a force in the direction of evolution. Think each day of someone whom you know to be in sorrow,

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or suffering, or in need of help, and pour out loving thought upon him. A. F. M.

TIME

"Time" is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but "lies asleep". The Present is only a mathematical line which divides that part of Eternal Duration which we call the Future, from that part which we call the Past. S. D. i.

Metaphysicians, ancient and modern, declare that Past, Present and Future are ever simultaneously existent in the divine Consciousness, and are only successive as they come into manifestation, *i.e.*, under Time, which is verily the succession of states of consciousness. M.

Round about us is a veritable wealth of time. We are in the midst of an inexhaustible mine of time. There is time enough and to spare for everything which needs to be done. But time refuses to be treated with contempt, with indifference, or with extravagance. G. B.

We might as well refrain from wasting time, however much of it may be available. G. B.

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TITIKSHA (*see also Qualifications*)

Titiksha, endurance, is a patient bearing of all that comes, a total absence of resentment.

TOLERANCE (*see also Qualifications*)

You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest, just as yours is. And to help all, you must understand all. . . . But in order to gain this perfect tolerance, you must yourself first be free from bigotry and superstition. A. F. M.

Place your own ideal as high as you can set it. But do not impose your ideal upon your brother, the laws of whose growth may be entirely different from yours. D.

Indifference is not tolerance, and should never be mistaken for it. T. P. O.

TRINITY

In every great religion God is spoken of as a Trinity. If this were not so, the relationship between God and man would remain for ever unintelligible, for man shows a triplicity as he evolves. The human reflection of that triple Divine Self is the triple Self in man. E. L. F.

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"All is separable into 'I' and 'Not I,' the 'SELF' and the 'Not-Self'. Every separate thing is summed up under one or other of the headings, SELF or Not-Self. There is nothing which cannot be placed under one of them. SELF is Life, Consciousness; Not-Self is Matter, Form." Here, then, we have a duality. But the Twain are not two separate things isolated and unrelated; there is a continual Relation between them, a continual approach and withdrawal, an identification and a repudiation; this inter-play shows itself as the ever-changing universe. Thus we have a Trinity, not a Duality—the SELF, the Not-Self, and the Relation between them. S. C.

This threefold manifestation of consciousness is called in Theosophical literature the human trinity of *Atma*, the divine will, the "volition" of the psychologist; *Buddhi*, the divine love and understanding, the "perception" of psychology; and *Manas*, the divine mind, or the "thought" of psychological literature. F. C.

TRUST

You must trust your Master; you must trust yourself. If you have seen the Master, you will trust Him to the uttermost, through many lives and deaths. If you have not yet seen Him, you must still try to realize Him and trust Him, because if you do not, even He cannot help you. Unless there is perfect trust, there cannot be the perfect flow of love and power. A. F. M.

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You must trust yourself. You say you know yourself too well ? If you feel so, you do *not* know yourself ; you know only the weak outer husk which has fallen often into the mire. But you—the real you—are a spark of God's own fire, and God, who is Almighty, is in you, and because of that there is nothing that you cannot do if you will. A. F. M.

If the soul speaks to you don't wait for the confirmation of the intellect. Trust the divine voice ; obey the divine impulse ; follow out the road traced by sages, by prophets, by teachers, verified by disciples who, in the present day, have trodden it, and know it to lead to the rightful goal. P. E. S.

TRUTH

No man can know the Truth unless he studies the secret of the Pleroma of Occultism ; and these secrets are all in the Theogony of the ancient Wisdom-Religions, which is the Alêtheia of Occult Science. S. D. i.

The Truth as an abstract thing is of no value until it gives you that intense personal joy and devotion and the desire to create, not only within yourself but to create around you. K. of H.

This Truth—Brahman is All—is the Magna Charta of intellectual freedom. W. U.

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Truth and gentleness are not in opposition, as too often we are inclined to think, and speech loses nothing of its truth by being perfect in its gentleness and perfect also in its courtesy and its compassion. O. C.

One knows at once that there is something the matter with the conception of a truth when its possessor is hard about it, domineering with it, superior with it, and perhaps even contemptuous with it. F. F.

In world-terms, Truth grows, however much there may be Truth absolute and eternal ; and we must grow Truth. Truth unfolds ; and we must unfold with Truth. N.

With my whole heart I protest against any "cornering" of Truth, no matter by whom, no matter by what movement or organization. F. F.

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U

UGLINESS

We should be especially on our guard against the insidious and most meretricious cult of deliberate ugliness which the Lords of the Dark Face are at the present time plotting with great skill and subtlety to impose upon our world under the guise of novelty and quasi-progress. M.

What is worse in the world than vulgarity expressed in art ? R. D.

Ugliness and vulgarity can have no place in art. R. D.

UNDERSTANDING

You will understand something of the wonders and mysteries of the universe, when you know that things that seem evil from the side of form are good from the side of life ; all that happens is working for the best. D.

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Understanding waters the Seed of Peace to its fulfilment in the flower of Happiness. U. H.

Understanding is Prosperity and Friendship—with all the charms and delights of life which go with these. Misunderstanding is Depression and Ill will—with all the sorrows and hardships which go with these. If Understanding were everywhere, the problems of the world would be nowhere. U. H.

Understanding is Love living ; Misunderstanding is Love dying. U. H.

As a grain of sand to mountain,
So the finest Understanding
Of these days of tribulation
Is but as dark cloud or shadow
To the opal Sunshine-Rainbow
Of an Understanding Godlike
Which shall come to us hereafter
Borne upon Time's wings of gladness.
U. G.

UNHAPPINESS

Individual unhappiness in any life is thus explained : (*a*) It is punishment for evil done in past lives ; or (*b*) it is discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy. O. T.

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UNITY

Theosophy relates every single diversity to the Unity, and shows how all diversities grow under identical laws. F. F.

Below the Buddhic level diversity is more apparent than unity, but it is through living amidst that diversity that perception and realization of unity become possible. N.

When our attention is fixed on unity we say life; when it is fixed upon multiplicity we say consciousness; and we forget that the multiplicity is due to, is the essence of, matter, the reflecting surface in which the One becomes the Many. S. C.

UNITY OF RELIGIONS

Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun. S. D. i.

Religions prepared by the various great teachers and prophets of mankind for propagation in the world at large, are in all cases excerpts clothed in a more or less elaborate symbolism, from the great body of definite

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scientific knowledge concerning the spiritual laws and purpose of the world possessed by the initiates for the time being of esoteric wisdom. G. S.

UNIVERSAL ESSENCE

As there is no good or evil *per se*, so there is neither "elixir or life" nor "elixir of death," nor poison, *per se*, but all this is contained in one and the same universal Essence, this or the other effect, or result, depending on the degree of its differentiation and its various correlations. The *light side* of it produces life, health, bliss, divine peace, etc.; the *dark side* brings death, disease, sorrow and strife. S. D. iii.

UNIVERSAL MOTION

The Occultists—who, if they would express themselves correctly, do not say that matter, but only the *substance* or *essence* of matter, (*i.e.*, Mûlaprakriti, the Root of all) is indestructible and eternal—assert that all the so-called Forces of Nature, electricity, magnetism, light, heat, etc., far from being modes of motion of material particles, are *in esse*, *i.e.*, in their ultimate constitution, the differentiated aspects of Universal Motion. S. D. i.

UNIVERSAL RELIGION

No one can seriously study ancient philosophies without perceiving that the striking similitude of

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conception in all of them, in their exoteric form very frequently, and in their hidden spirit invariably, is the result of no mere coincidence, but of a concurrent design ; and that, during the youth of mankind, there was but one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself.

S. D. ii.

UNIVERSE

This Universe has, in truth, neither centre nor periphery ; but in the individual and finite mind of man it has such a definition, the natural consequence of the limitations of human thought. S. D. iii.

In moments of uttermost loneliness, the human heart can rest, unflinching, as the fact that He who holds the Universe within Himself lives hidden in the heart of all. W. U.

UPARATI (*see also Qualifications*)

Uparati, best translated perhaps as a wide and noble and sustained tolerance—I use that word in the very widest sense that you can give to it—tolerance of all that is round him, a kind of sublime patience which is able to wait, which is able to understand, and, therefore, demands from none more than he can give. P. D.

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V

VAIRAGYA (*see also Qualifications*)

Indifference to earthly objects, indifference to worldly objects, Vairâgya, is the second of the qualifications in the probationary path of chelâship. P. D.

VIBRATION

These rates of vibration are what determine the different cycles, and, contrary to the ideas of western science, the doctrine is that the solar system and the globe we are now on will come to an end when the force behind the whole mass of seen and unseen matter has reached its limit of duration under cyclic law. O. T.

Vibration, forced on the atom from outside, becomes a vibratory power in the atom—a tendency therein to repeat the vibration. S. C.

VICE AND VIRTUE

A vice is a specialized hate emotion. M. E.

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Virtues are specialized love emotion. M. E.

Dharma-Virtue is Truth in action, is the doing of Good to others, the doing of good deeds, the doing of Justice, the performance of Duty, the observance of Law, human and divine, *i.e.*, natural, based upon ascertained knowledge of facts, realities, physical and superphysical, material and spiritual. S. S. O.

In everything excess is vice, whether a defect or a surplusage, and the perfect equilibrium between them alone is virtue. C. W.

VISHNU

The work of Vishnu is to gather together that matter that has been built, shaped, prepared, vivified, and build it into definite forms after the creative ideas brought forth by the meditation of Brahma. He gives to matter a binding force ; He gives to it those energies that hold form together. No form exists without Him, whether it be moving or unmoving. A.

VIVEKA (*see also Qualifications*)

The first qualification is the outcome of the experiences through which he has passed ; they awake and train in him Viveka, or discrimination. Discrimination between the real and the unreal, between the eternal and the transitory. P. D.

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VIVISECTION

In despair of finding the right road to health, doctors have gone down the terrible by-way of Vivisection, trying to wring from Nature, by the torture of her more helpless children, the secrets which otherwise they were unable to find. But that is a fatal road ; it is leading medicine further and further away from any true science of healing, and is turning it into a science of poisoning instead ; medicine is becoming a matter of balancing one poison against another, so that in the middle of the balanced poison you may be able to get some miserable remnant of health. C. W.

VOICE OF THE SILENCE

The Voice of the Silence is not one thing always, but changes as we ourselves evolve ; or perhaps it would be better to say that it *is* in truth one thing always, the voice of God, but it comes to us at different levels as we ourselves rise. Mon.

Buddhi reflects to us down here the Eternal, all-pervading Silence, while Nirvana opens to our ears its Voice. We catch in Nirvana a syllable of its utterance. In the far-off future we may hear a Word of Power. And then, perchance, a sentence. Some day, the mighty Language of the Gods ! N.

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W

WAR

Theosophy goes very searchingly into the whole question of peace and war, and begins by declaring that what we call war is but the last outward and visible sign of a number of preceding conditions in other states of consciousness. Y.

So long as humanity, as a whole, is at war with the sub-human kingdoms of nature, so long is it fostering war within its own ranks. Y.

Theosophy recognizes that the war spirit is an evolutionary stage. It has its work to do, and it will not disappear until its work is done. It will not disappear until the spirit of war ceases to exist altogether. Y.

WEAKNESS

Weaknesses grow under the stimulating influence of fear. Miraculously do they change into strength when upon them shines the sun of understanding. G. B.

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WEALTH

Artha-Wealth is the means, the materialized Power, of Goodness, which is the relieving of pain and the promotion of pleasure all around. S. S. O.

WEB OF LIFE (*see also Permanent Atom*)

It is of buddhic matter that is spun the marvellous web of life which supports and vivifies all our bodies. If the bodies be looked at with buddhic vision, they all disappear, and in their places is seen a shimmering golden web of inconceivable fineness and delicate beauty, a tracery of all their parts, in a net-work with minute meshes. This is formed of buddhic matter, and within these meshes the coarser atoms are built together. Closer inspection shows that the whole net-work is formed of a single thread, which is a prolongation of the Sutratma. S. C.

WILL

Where the will of the Ego dominates the instincts of the mental, desire and physical elementals, the incarnation is a success; where, on the other hand, the three elementals gain the upper hand, the incarnation is so much wasted effort. F. P. T.

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Strong-willed and weak-willed persons are distinguished by their difference in this respect. The weak-willed man is moved from outside, by outer attractions and repulsions, while the strong-willed man is moved from inside, and continually masters circumstances by bringing to bear upon them appropriate forces, guided by his store of accumulated experiences. M. B.

Nothing is difficult to do if we want to do it. It is not difficult to do even if we have to do it alone, against the crowd, provided we want to do it. Where there is the will there is the way. N.

Neither lack of money nor lack of men ever stands in the way of the fulfilment of the Will of God. A lack is man's obstacle. It is never God's. F. F.

WISDOM

Wisdom is the immediate knowledge of the Self—the knowledge of the One, the Infinite, the Eternal, the seeing of That everywhere, through every veil recognizing It, and identifying the one Self wherever It appears. 3 P.

When the Self has developed the aspect of Wisdom, he looks on the righteous and the wicked, the saint and the sinner, with equal eyes, and is therefore equally ready to help both, to reach out strong hands to either. Desire, which regarded them with attraction and

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repulsion, as pleasure-giving and pain-giving, has ceased, and Will, which is energy directed by Wisdom, brings fitting aid to both. Thus man rises above the tyranny of the pairs of opposites, and dwells in the Eternal Peace. S. C.

The path of wisdom will be to receive every new opinion as sympathetically as though it came from our best friend, and yet to scrutinize it as carefully as though it had reached us from a hostile source. H. S. T.

WORK

If you are to be His, you must do ordinary work better than others, not worse; because you must do that also for His sake. A. F. M.

Work is supreme, and work, of course, is the expression in the outer world on the physical plane of an individual's honour. M. E.

Lack of memory in the body in no way impedes the work out of the body; so that, except for the satisfaction to a man of knowing during his waking hours upon what work he has been engaged during his sleep, it is not a matter of importance. What really matters is that the work should be done—not that we should remember who did it. I. H.

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WORLD MOTHER

The Divine Womanhood is the refuge of the world, and at the feet of the Goddess all the worlds find rest.

A. I.

The instinctive need of man to recognize the Divine Motherhood has in Christianity found expression in the cult of the Blessed Virgin, who, though not a Person of the Holy Trinity, is nevertheless the Universal Mother, the Queen of the Angels, the Star of the Sea.

M. P.

The World-Mother has at her command vast hosts of angelic beings, and at the birth of every child one of these is always present as her representative. M. P.

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Y

YOGA

There are two historical methods of developing clairvoyance. One—known in India as Hatha Yoga or "Union by Effort"—reduces the physical body to a quiescent state by means of certain physical exercises, until its sense organs become dull and inactive and no longer respond to physical vibrations. This method, because it deals with the physical body alone, awakens only primitive clairvoyance and leaves the higher powers of man quite untouched.

The other method—called Raja Yoga or "Royal Union"—develops the mind, emotions and spiritual nature to such an extent, that by an effort of unwavering concentration it is possible to withdraw the consciousness from the brain and to find oneself amidst the scenes of the invisible world. This method awakens the higher clairvoyance.

M. P. D.

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Often it is thought that Yoga means hard ascetic living and austere meditations. Yoga may include these things, according to what one chooses to do to realize God ; but Yoga really includes all and every method of seeking the larger expanses of God's consciousness. S. R.

Yoga should not be regarded as some alien and austere mode of meditation, suitable only to a contemplative mind or people, but rather as a keen search for Truth and Life, and any modicum of gain should be counted as a " union " with that gain. S. R.

YOGI

The perfect yogî is greater than the men on any one of the separated paths, greater than the men who are treading one or the other or the third of these three paths that lead to complete yoga ; greater than the Jnânî, the Tapasvî and the Kartâ, for he sums up their separate characteristics all within himself, in perfect equilibrium, and is none in particular because he is all together. B. G. H.

The yogî is the man who, realizing the unity, lives it. B. G. H.

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YOU

The real you, the real being, is not the transient and ever-changing glimpse which we call the present, but it is your entire past and your entire future ; it is the complete being with his whole cycle of evolution contained within him. G. E.

When your body wishes something, stop and think whether *you* really wish it. For *you* are God, and you will only what God wills. A. F. M.

You—the real you—you are a spark of God's own fire, and God, who is Almighty, is in you, and because of that there is nothing that you cannot do if you will. A. F. M.

YOUTH

The Spirit of Youth is in no way dependent upon age of physical body. It is no slave to years. It dwells where souls are growing wise in the eternal things of Life, be the vehicles of these souls young or old in years. G. B.

The soul is not yet master of his vehicles. But how true it is, then, that death is the constant friend of Youth, releasing his Spirit from partial thraldom. G. B.

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YUGA

Yugas do not affect all mankind at one and the same time, as some races are in one of the *Yugas* while others are in a different cycle. O. T.

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Z

ZODIAC (*see also Astrology*)

In Egypt the Denderah Zodiac tells the same tale as that one left to us by the old civilization of the American continent, and all of these are from the same source; they are the work of the Sages who come at the beginning of the great human cycle and give to man when he begins his toilsome ascent up the road of development those great symbols and ideas of an astronomical character which will last through all the cycles. O. T.

ZOROASTRIANISM (*see also Religions*)

What more inspiring than the teaching of Zoroaster that man's highest joy comes from being a Soldier of God, fighting His battles with the weapons of Good Thoughts, Good Words, and Good Deeds? W. S. T.

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KEYWORDS

Absolute
Action
Adepts
Alchemy
Ambition
Ancient Wisdom
Angels
Anger
Animals
Appreciation
Archetype
Architect
Art
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Astral Plane
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Teachers (Great)
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Theosophists
Theosophy

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Thought
Thought Control
Thought Power
Time
Titiksha
Tolerance
Trinity
Truth

Ugliness
Understanding
Unhappiness
Unity
Unity of Religions
Universal Essence
Universal Motion
Universal Religion
Universe
Uparati

Vairagya
Vibration
Vice and Virtue
Vishnu
Viveka
Vivisection
Voice of the Silence

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Weakness
Wealth
Web of Life
Will
Wisdom
Work
World Mother

Yoga
Yogi
You
Youth
Yuga

Zodiac
Zoroastrianism

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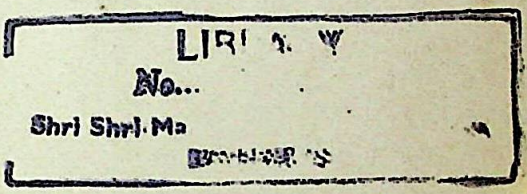

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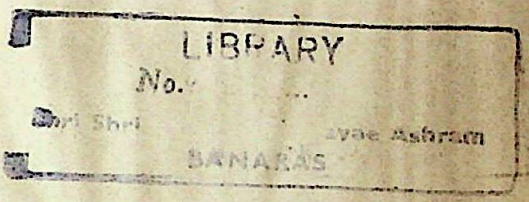

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